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**LIVES OF EMINENT**  
**AND**  
**ILLUSTRIOUS ENGLISHMEN,**

**FROM**  
**ALFRED THE GREAT TO THE LATEST TIMES,**

**On an Original Plan.**

**EDITED BY**  
**GEORGE GODFREY CUNNINGHAM.**

**ILLUSTRATED BY A SERIES OF FINELY EXECUTED PORTRAITS, SELECTED FROM THE  
MOST AUTHENTIC SOURCES, AND ENGRAVED BY EMINENT ARTISTS.**

**VOL. VI.—PART I.**

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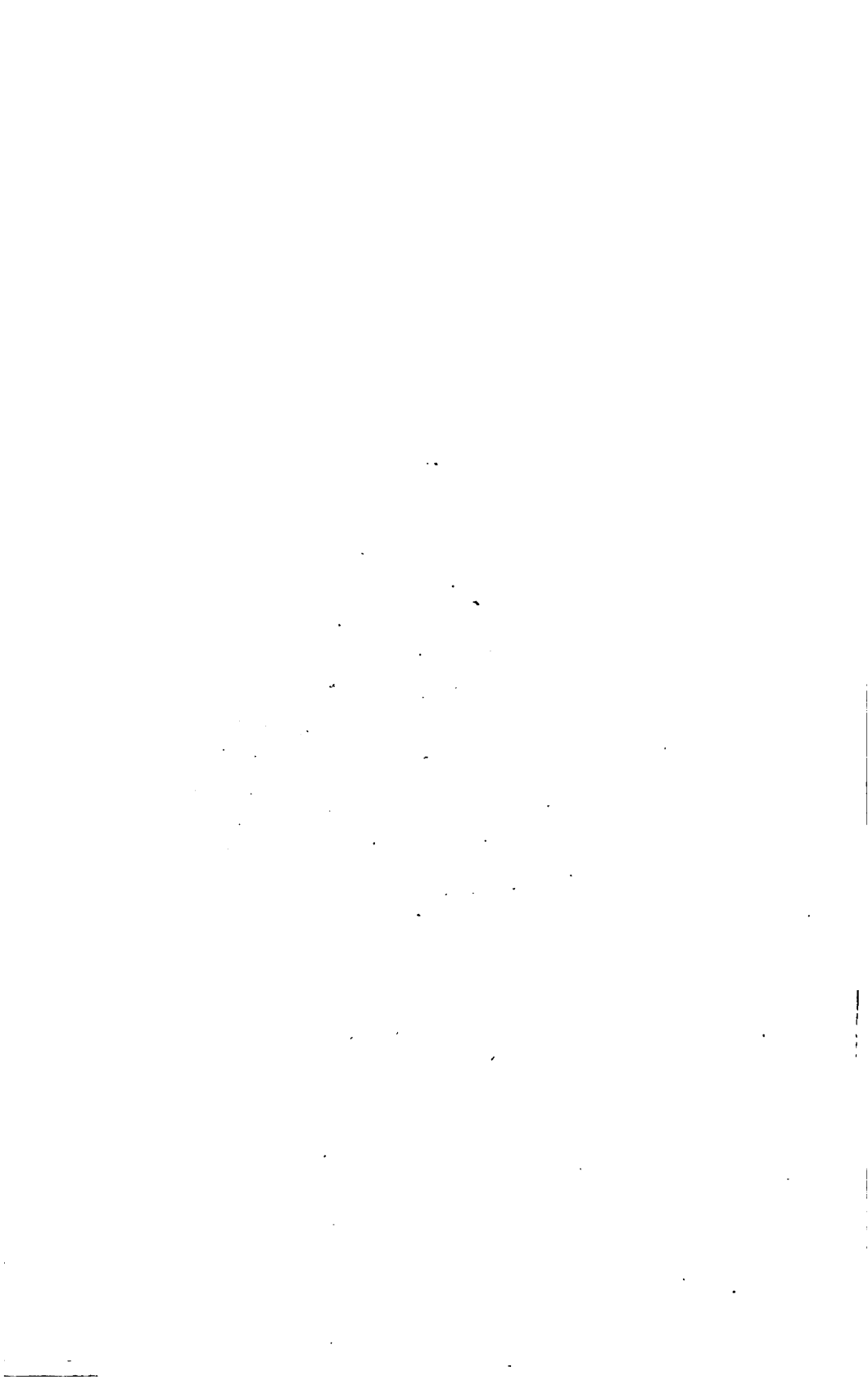




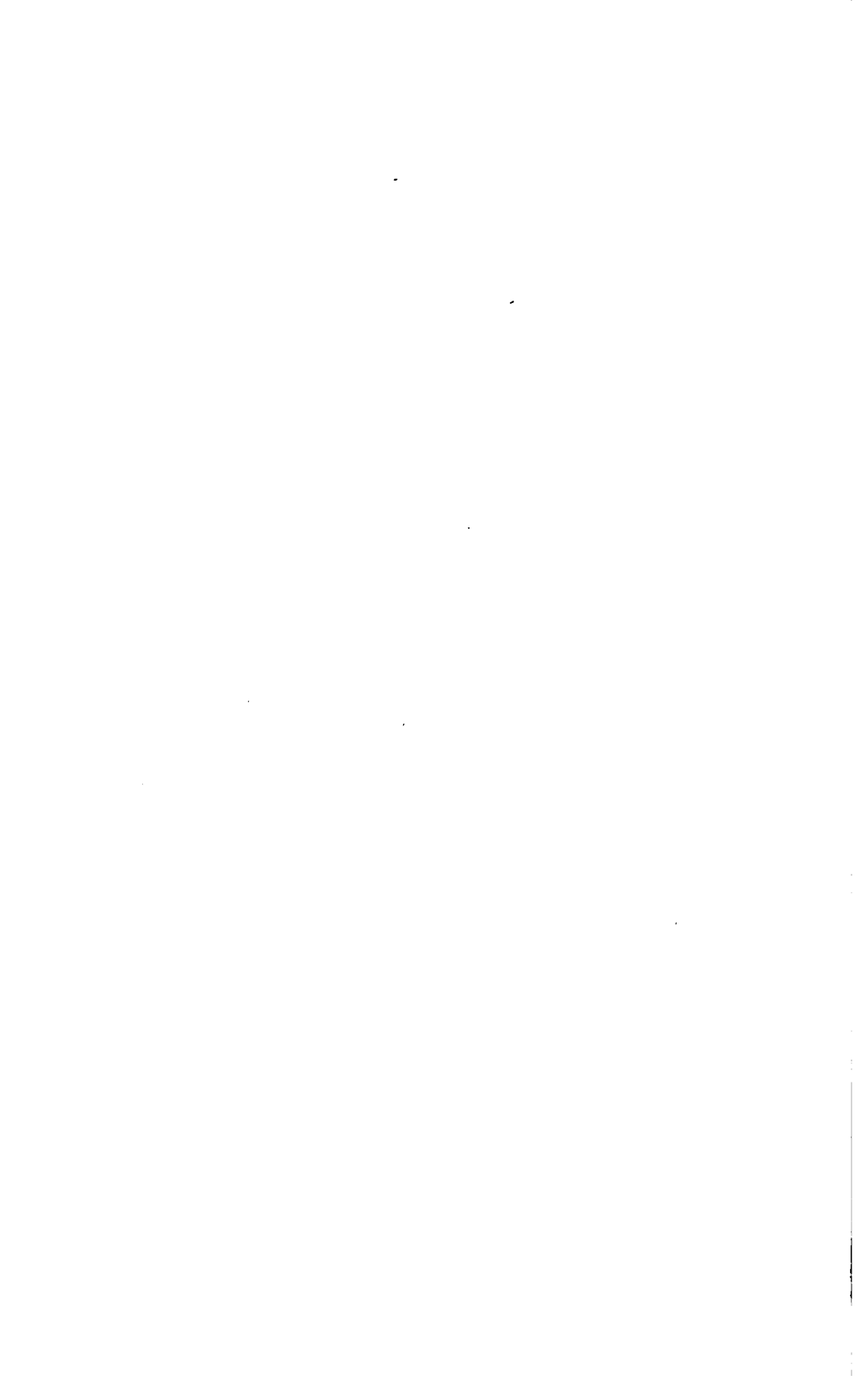
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*William Cowper*

*Engraved by S. Freeman*

*Published by Arch<sup>d</sup> Fullarton & Co Glasgow*













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*The Right Hon.<sup>ble</sup> William Pitt, Earl of Chatham.*

*Engraved by L. Freeman.*

*Published by Arch<sup>d</sup>. Fullarton & Co Glasgow*







LIVES OF EMINENT  
AND  
ILLUSTRIOUS ENGLISHMEN.

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II.—ECCLESIASTICAL SERIES.

**Bishop Hildesley.**

BORN A. D. 1698.—DIED A. D. 1772.

THE subject of this article was the eldest surviving son of the reverend Mark Hildesley, rector of Houghton with Witton, All-Saints, in the county of Huntingdon. He was born on the 9th of December, 1698, at Murston, near Sittingbourne, in Kent. He was educated at the Charter-house; and at the age of nineteen was sent to Trinity college, Cambridge, where he took his degree of A.B. in 1720, and of A.M. in 1724, having been elected a fellow the year preceding. He was ordained deacon in 1722, and in 1723 was appointed domestic chaplain to Lord Cobham.

In 1725 he was nominated a preacher at Whitehall, by Dr Gibson, bishop of London; and from 1725 to 1729 held the curacy of Yelling in Huntingdonshire. In 1731 he was presented by his college to the vicarage of Hitchin in Hertfordshire. At Hitchin—the value of which would not admit the expense of a curate—he began that course of strict attention to the duties of his office which he exhibited throughout life; and having advanced a considerable sum to repair the vicarage-house, he was obliged to add to his labours by undertaking the education of a few pupils. In October, 1735, he was presented to the neighbouring rectory of Holwell, in the county of Bedford. He was selected by the duke of Athole as a proper person to succeed the excellent and venerable Bishop Wilson, who died in 1755; and was accordingly consecrated in Whitehall chapel, after being created D.D. by Archbishop Herring; and on the 6th of August, 1755, was installed in the cathedral of St German on Peel, in the Isle of Man.

His removal took place, as he terms it in one of his letters, at a critical juncture, when the double charge of pupils and a large parochial cure together began to be too heavy for his “weak shoulders.” He added, that he had, “in his new province, as much care, but not quite so much labour.” For some time after his promotion he had been obliged to retain by commendam the rectory of Holwell, on account of



the smallness of his episcopal income, which was too slender to support the dignity of his station. Indeed it appears that the expenses, fees, and other charges attendant, or consequent on, his acceptance of the bishopric, amounted to no less than £928,—a sum which must greatly have embarrassed him. As soon, however, as was possible, he resigned Holwell; and in the same year was presented by the bishop of Durham, Dr Trevor, to the mastership of Sherburn hospital; he had also a prebend of Lincoln given him, but at what time does not appear.

In his regulation of his diocese he made it the invariable rule of his conduct to tread as nearly as possible in the steps of his excellent predecessor, of whom, both in his letters and conversation, he always spoke with a kind of filial respect and veneration. He devoted himself to the various duties of his charge with a generous assiduity, and amongst the very chief of those duties, undertook to execute the arduous task of getting the Holy Scriptures translated into the Manks language, and printed for the use of the native inhabitants. This had been already begun by Bishop Wilson, who, at his own expense, proceeded so far as to print the gospel of St Matthew; and had also prepared for the press a manuscript version of the other evangelists, and the Acts of the Apostles, which afterwards underwent a very careful revision. At first, with the sanction and support of the society for promoting Christian knowledge, Dr Hildesley printed only the New Testament, the Book of Common Prayer, the Christian Monitor, Lewis's Exposition of the Catechism, and Bishop Wilson's Form of Prayer for the use of the Herring-fishery. But the benefactions for this peculiar object came in so far beyond expectation, that, about the year 1766, the society was encouraged to set on foot a Manks version of the Old Testament, which had scarcely been accomplished when the good prelate's health, which was always delicate, showed alarming symptoms of approaching dissolution. He expired on the 7th of December, 1772, deeply regretted by the clergy and inhabitants of his diocese, to whom his amiable manners and active benevolence had endeared him. Bishop Hildesley is known as an author only by a small tract which he published without his name, entitled 'Plain Instructions for Young Persons in the principles of the Christian religion; in six conferences between a minister and his disciple; designed for the use of the Isle and Diocese of Man. By a resident Clergyman.' In two parts, 1762 and 1767.

### Alban Butler.

BORN A. D. 1710.—DIED A. D. 1773.

THIS Roman Catholic divine was the second son of Simon Butler, Esq. of Appletree, in the county of Northampton. He was born in 1710, and commenced his education at a school in Lancashire, whence, in his eighth year, he was sent to the English college at Douay. Here his conduct was of the most exemplary kind, and he advanced rapidly in the studies prescribed at that seminary. "He was never reprov'd or punished but once; and then for a fault of which he was not guilty," is the honourable testimony borne to his general conduct by one who was his college-fellow. He generally allowed himself no



more than four hours' sleep, and often passed whole nights in study and prayer.

After completing the usual course of study, he was admitted an alumnus, and appointed professor of philosophy, from which chair he had the honour of introducing the Newtonian philosophy into the college. After teaching a course of philosophy, he was appointed professor of divinity; and soon after he published his 'Letters on the History of the Popes, published by Mr Archibald Bower.' These letters are written in an easy and engaging style, and display various and extensive learning. The object of their author was to point out various errors into which Bower, formerly a Jesuit but then a convert to the episcopalian faith, had fallen; and thus to throw general discredit on a work conceived in a spirit little grateful to a genuine son of the papal church.

In 1745, Mr Butler accompanied the earl of Shrewsbury and the honourable James and Thomas Talbot on their travels through France and Italy. His journal of this tour has been published. On his return he was sent on the English mission,—an employment which he coveted on account of the facilities which a residence in London would afford him for the completion of his great and favourite work, 'The Lives of the Saints;' but to his great disappointment the vicar-apostolic ordered him to join the mission in Staffordshire. Here, however, he did not long remain; for, on the recommendation of Mr Challoner, he was appointed to superintend the education of Edward Howard, the nephew and presumptive heir of Edward duke of Norfolk, whom he accompanied to France for this purpose; but who died before completing his studies at Paris. It was during his residence at Paris, in the capacity of tutor to the young Howard, that Butler completed his 'Lives of the Saints.' His qualifications for this operose work were very considerable. To a perfect command of the Italian, Spanish, and French languages, he added a thorough acquaintance with the Latin and Greek, and some skill as an Orientalist. In exegetical and polemical reading his learning was extensive; he was also skilled in heraldry, and partially acquainted with the medical and cognate sciences. The curious reader will find in the 3d volume of Mr Charles Butler's works a full and valuable specification of the various works of a similar nature to which the author of 'The Lives of the Saints' might have had recourse for the materials of that work. But the extent and minuteness of the investigations pursued by the author in some instances, as in his account of the Manichæans in the life of St Augustine, and of the crusades in the life of St Lewis, prove that his researches were often of the most laborious and original kind. Gibbon has styled our author's Lives "a work of merit;"—"the sense and learning," he adds, "belong to the author—his prejudices are those of his profession." In the first edition the whole notes were omitted at the suggestion of Dr Challoner, who desired to see the work produced at the least possible expense, in order that it might achieve the greatest possible usefulness. The succeeding editions, however, were enriched with these valuable appendages.

Some years after the publication of the 'Lives of the Saints,' Mr Butler gave to the world the 'Life of Mary of the Cross,' a nun in the English convent at Rouen. Of this work Mr Charles Butler says: "It is rather a vehicle to convey instruction on various important duties of a reli-



gious life, and on sublime prayer, than a minute account of the life and actions of the nun."

Mr Butler was chosen president of the English college at St Omer's some time after the publication of his *Lives*, and continued in this office till his decease. He was also appointed vicar-general to the bishops of Arras, St Omer's, Ipres, and Boulogne. These different appointments involved him in a thousand incessant labours; but his intense application enabled him to acquit himself in the whole of them with the highest credit. "Every instant," says the Abbe de la Sepouze, "that Mr Butler did not dedicate to the government of his college he employed in study; and when obliged to go abroad, he would read as he walked along the streets." Among the works which he had projected but did not live to execute, was a treatise on the Moveable Feasts, which was published, however, after his decease, under the direction of Mr Chalonier. He had also meditated writing the lives of Bishop Fisher and Sir Thomas More; and had begun a treatise on the evidences of natural and revealed religion, from which, and his discourses, three volumes were published after his death. Mr Charles Butler admits that, as a preacher, his relative almost wholly failed. "His sermons," he says, "were sometimes interesting and pathetic, but they were always desultory, and almost always immeasurably long."

Mr Butler numbered among his correspondents the learned Lamber-tini, afterwards Pope Benedict XIV., the celebrated Dr Lowth, and Dr Kennicott. Brotier, in his preface to his edition of Tacitus, calls him "sacrâ eruditione perceleber;" and in the life of the bishop of Amiens he is mentioned as "the most learned man in Europe." He died on the 15th of May, 1773, in the 63d year of his age. His '*Lives of the Saints*' were first published in 1745, in 5 vols. 4to. In 1779 an edition was published at Dublin in 12 vols. 8vo. And in 1799-1800 another edition, in the same form, appeared at Edinburgh. A selection and abridgment from it was published at Newcastle in 1799, in 2 vols. 8vo.

## Thomas Broughton.

BORN A. D. 1704.—DIED A. D. 1774.

THIS learned divine was born at London, on the 5th of July, 1704, in the parish of St Andrew, Holborn; of which parish his father was minister. At an early age he was sent to Eton school, where he soon distinguished himself by the acuteness of his genius, and the studiousness of his disposition. Being superannuated on this foundation, he removed, about the year 1722, to the university of Cambridge; and, with the view to a scholarship, entered himself of Gonville and Caius college. Here two of the principal objects of his attention were the acquisition of a knowledge of the modern languages, and the study of the mathematics under the famous Professor Sanderson.

On the 28th of May, 1727, Mr Broughton, after taking the degree of bachelor of arts, was admitted to deacon's orders, by Dr Richard Reynolds, bishop of Lincoln. In the succeeding year, on the 22d of September, he was ordained priest, by Dr Edmund Gibson, bishop of London, and proceeded to the degree of master of arts. At this time



he removed from the university to the curacy of Offley, in Hertfordshire. In the year 1739 he was instituted to the rectory of Stepington, in the county of Huntingdon, on the presentation of John, duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after he was chosen reader to the Temple, by which means he became known to Bishop Sherlock, who was then master of it, and who conceived so high an opinion of our author's merit, that, in 1744, this eminent prelate presented Mr Broughton to the valuable vicarage of Bedminster, near Bristol, together with the chapels of St Mary Redcliff, St Thomas, and Abbot's Leigh, annexed. Some short time after, he was collated, by the same patron, to the prebend of Bedminster and Redcliff, in the cathedral of Salisbury. Upon receiving this preferment he removed from London to Bristol, where he married. He resided on his living till his death, which happened on the 21st of December, 1774, in the seventy-first year of his age. He was interred in the church of St Mary Redcliff.

From the time of Mr Broughton's quitting the university till he was considerably advanced in life, he was engaged in a variety of publications, of which the following is a list, taken, in a great measure, from a paper in his own hand-writing: 'Christianity distinct from the Religion of Nature, in three Parts; in answer to Christianity as old as the Creation.'—'Translation of Voltaire's Temple of Taste.'—'Preface to his Father's Letter to a Roman Catholic.'—'Alteration of Dorrel on the Epistles and Gospels from a Popish to a Protestant Book.' Two vols. 8vo.—'Part of the new Edition of Bayle's Dictionary in English, corrected; with a Translation of the Latin and other Quotations.'—'Jarvis's Don Quixote; the Language thoroughly altered and corrected, and the poetical Parts new translated.'—'Translation of the Mottoes of the Spectator, Guardian, and Freeholder.'—'Original Poems and Translations, by John Dryden, Esq. now first collected and published together.' Two vols.—'Translation of the Quotations in Addison's Travels, by him left untranslated.'—'The first and third Olynthiacs, and the four Philippics of Demosthenes (by several Hands), revised and corrected; with a new Translation of the second Olynthiac, the Oration de Pace, and that de Chersoneso: to which are added, all the Arguments of Libanius, and select Notes from Ulpian.' 8vo.—'Lives in the Biographia Britannica.'—'The Bishops of London and Winchester on the Sacrament, compared.'—'Hercules, a Musical Drama.'—'Bibliotheca Historico-Sacra, an Historical Dictionary of all Religions, from the Creation of the World to the present Times.' In two vols. folio, 1756.—'A Defence of the commonly received Doctrine of the human Soul.'—'A Prospect of Futurity, in four Dissertations; with a preliminary Discourse on the natural and moral Evidence of a future State.'—In 1778, a posthumous volume of Sermons on select subjects was published by his son, the Rev. Thomas Broughton, M.A. of Wadham college, Oxford, and vicar of Tiverton near Bath.<sup>1</sup>

<sup>1</sup> Biographia Britannica.



## William Powell, D.D.

BORN A. D. 1717.—DIED A. D. 1775.

WILLIAM SAMUEL POWELL was born at Colchester, on the 27th of September, 1717. We have no account of his juvenile years. In 1734 he was admitted of St John's college, Cambridge; in 1739, took his degree of A.B.; in 1740, was elected to a fellowship; and in 1741, entered the family of Lord Viscount Townshend, as private tutor to his lordship's second son Charles. In the same year he was ordained deacon and priest, and instituted to the rectory of Colkirk in Norfolk, on the presentation of Lord Townshend.

In 1744 he became principal tutor in his own college, and drew up an able series of lectures on natural philosophy, which continued to be the text-book at St John's until superseded by the more elaborate publications of Dr Wood and Professor Vince. In 1749 Mr Powell proceeded B.D.; at the commencement in 1757 he was created D.D. In the controversy which soon after this last date arose about subscription, Dr Powell took an active share. His commencement sermon was directed principally to the support of subscription and all established forms and usages in the university. He asserted that "young people may give a general assent to the articles, on the authority of others!"

In 1760 he entered into a controversy with Edward Waring, then a candidate for the Lucasian professorship. Waring had published the first chapter of his 'Miscellanea Analytica,' as a specimen of his qualifications for the chair to which he aspired. Powell commented upon this publication in some anonymous 'Observations,' which drew forth a vindication from Waring, who completely demolished his antagonist. On the death of Dr Newcombe, master of St John's, no less than seven candidates, one of whom was Powell, started to succeed him. Powell was the successful candidate, having been unanimously elected master on the 25th of January, 1765.

In the first year of his mastership he established college-examinations, and applied himself sedulously to the improvement of the whole routine of college-business. Mr Jebb's proposals, however, with the same view, were sturdily opposed by the master of St John's, who contended that the business of education, both of government and instruction, is conducted with more success under the domestic discipline of each college than it could be under the direction of the senate; and that whatever reformation was really needed could be easily introduced in the separate colleges by the master and fellows.

Dr Powell died on the 19th of January, 1775. His works, chiefly consisting of pulpit discourses, were edited by his friend Dr Balguy. They are acute and close-reasoned performances, written in a style of great perspicuity and purity. "He was," says Cole, "rather a little, thin man; florid and red; with staring eyes, as if almost choked, or as if the collar of his shirt was too high about his neck. He was a man of a rugged and severe discipline; but virtuous, learned, and by no means beloved: his manners were too rigid and unbending for the age he lived in. As he was a strict disciplinarian, so he was by nature



positive and obstinate, and never to be beat out of what he had once got into his head; yet he was generous in his temper, and when it was proposed improving the college and walks, at an expense of £800, he called the fellows together, recommended a subscription among its former members of note, and set it a-going by putting down £500."

## **Samuel Ogden, D.D.**

BORN A. D. 1716.—DIED A. D. 1778.

SAMUEL OGDEN was born at Manchester in 1716, and educated at the free-school of his native place. In 1733 he was admitted of King's college, Cambridge. He graduated as B. A. at St John's in 1737, and, eventually, proceeded to the degree of S. T. P. In 1739 he became a fellow of his college; in 1744, master of the free-school at Halifax; about 1753, vicar of Damerham in Wiltshire; in 1764, Woodwardian professor at Cambridge; and, in 1766, rector of Lawford in Essex, and of Stansfield in Suffolk. He also held the cure of St Sepulchre's, at Cambridge, where he obtained considerable notoriety as a preacher. He died on the 23d of March, 1778. "His person, manner, and character of composition," says Wakefield, "were exactly suited to each other. He exhibited a large, black, scowling, grisly figure,—a ponderous body, with a lowering visage, imbrown'd by the horrors of a sable periwig; his voice was growling and morose, and his sentences desultory, tart, and snappish." His "uncivilized appearance and bluntness of demeanour were," Wakefield adds, "the grand obstacles to his elevation in the church." The duke of Newcastle would, it is said, have taken him to court, if he had been what his grace termed, 'a producible man.' Dr Halifax, the editor of his sermons, and author of a vindication of his writings against some objections which Mainwaring had preferred against them, says that, notwithstanding the sternness, and even ferocity, which he would sometimes throw into his countenance, Ogden was one of the most humane and tender-hearted men ever known. Cole, the Cambridge antiquary, states, that Dr Ogden was an epicure; that he loved a cheerful glass,—had a great turn for banter and ridicule, and used to sit in company in his night-gown and slippers.

## **Augustus Toplady.**

BORN A. D. 1740.—DIED A. D. 1778.

THIS strenuous champion for the Calvinism of the church of England, was born at Farnham, in Surrey, November 4, 1740. His father was a captain in the army, who died at the siege of Carthage soon after his son's birth. He received the rudiments of his education at Westminster school; but, it becoming necessary for his mother to take a journey to Ireland to pursue some claims to an estate in that kingdom, he accompanied her thither, and was entered at Trinity college, Dublin, at which seminary he took his degree of bachelor of arts. On



taking orders, he was inducted into the living of Broad Hembury in Devonshire. Here he pursued his labours with increasing assiduity, and composed most of his writings. He had for some years occasionally visited London; but in 1775, finding his constitution much impaired by the moist atmosphere of Devonshire, he removed to London entirely, after some unsuccessful attempts to exchange his living for another of equivalent value in some of the middle counties. In London, by the solicitation of his numerous friends, he engaged the chapel belonging to the French reformed, near Leicester-fields; where he preached twice in the week while his health permitted, and afterwards occasionally, as much as he was well able to do. He died August 11, 1778. His body was buried, agreeably to his own desire, in Tottenham-court chapel. It is supposed that his intense application to study, which he frequently pursued through the night to three or four o'clock in the morning, was the means of inducing his disorder and accelerating his end. He had no preferment in the church besides the vicarage of Broad Hembury, which, as his mind could never brook the idea of living in animosity with his parish upon the account of tithes, did not amount, *communibus annis*, to eighty pounds a-year. His publications were, 1. 'The Church of England vindicated from the charge of Arminianism; and the case of Arminian subscription particularly considered; in a Letter to the Rev. Dr Nowell,' 1769.—2. 'The Doctrine of absolute Predestination stated and asserted; with a preliminary Discourse on the Divine Attributes: translated in great measure from the Latin of Jerom Zanchius; with some account of his life prefixed,' 1769.—3. 'A Letter to the Rev. Mr John Wesley, relative to his pretended abridgment of Zanchius on Predestination,' 1770, 2d edition, 1771.—4. 'A Caveat against unsound Doctrines: a Sermon preached at Blackfriars, April 29th, 1770.'—5. 'Jesus seen of Angels; and God's Mindfulness of Man: three Sermons preached at Broad Hembury, Devon, December 25th, 1770.'—6. 'Free thoughts on the projected Application to Parliament for the Abolition of Ecclesiastical subscriptions,' 1771.—7. 'More work for Mr John Wesley: or a vindication of the Decrees and Providence of God from the defamations of a late printed paper entitled "The Consequence proved," 1772.'—8. 'Clerical subscription no grievance: a Sermon at the annual Visitation of the archdeaconry of Exeter, May 12th, 1772.'—9. 'Historical Proof of the Doctrinal Calvinism of the Church of England,' 1774, 2 volumes 8vo.—10. 'Free-will and Merit fairly examined; or men not their own Saviours: a Sermon preached at Blackfriars, May 15th, 1774.'—11. 'Good News from Heaven; or the Gospel's joyful sound: a Sermon preached at the Lock-chapel, June 19th, 1774.'—12. 'The Scheme of Christian and Philosophical Necessity asserted, in answer to Mr John Wesley's tract on that subject,' 1775.—13. 'Joy in Heaven, and the Creed of Devils: two Sermons preached in London,' 1775.—14. 'Moral and Political Moderation recommended: a Sermon preached on the general fast, December 13th, 1776.'—15. 'Collection of Hymns for public and private worship,' 1776.—16. His dying avowal, dated Knightsbridge, July 22d, 1778.

The chief object of his writings, as well as of his sermons, was the defence of Calvinism, and the proof that Calvinism was to be found in the articles, &c. of the Church of England. His creed, says one of his



reviewers, (probably Badcock) was Calvinism in the extreme; and when he reasoned on some of its distinguishing principles, particularly predestination, he discovered no mean talent for disputation. He understood all the niceties of that article; and if his arguments could not convince, his subtleties would confound an Arminian. He would take his adversary on his own ground, and make his own concessions contribute to his defeat. Of this we have a remarkable example related by himself in a letter to Mrs Macauley, in which he tells her of a debate he once had with Mr Burgh, author of the 'Political Disquisitions.' "I should have had," says he, "a sharp onset if he had been in perfect health. Even as it was, he could not forbear feeling my pulse on the article of free will. In the course of our debate I drove him into this dreadful refuge: viz. 'that God doth all he possibly can (these were Mr Burgh's own words) to hinder moral and natural evil, but he cannot prevail: men will not permit God to have his wish.' " On Mr Toplady's asking him if this would not render the Deity an unhappy being? he replied, "No; for he knows that he must be disappointed and defeated, and that there's no help for it: and therefore he submits to the necessity, and does not make himself unhappy about it." Of his defences of Calvinism, his 'Historical Proof' is by far the most able. As a controversialist, in his disputes with Wesley and others, he has been blamed for a degree of acrimony unworthy of his cause; but he possessed a warm and acute imagination, and a degree of zeal which was not always under the guidance of judgment. Against Wesley he may be said to have had a confirmed antipathy, and employed ridicule as well as argument in opposing his opinions and conduct. The last act of his life was to publish what he called his 'Dying Avowal,' in which he contradicted a report circulated by Wesley or his followers, respecting his having changed his sentiments. In this short piece he informs us that his Arminian prejudices received their first shock from reading Dr Manton's sermons on the xviiith chapter of John's Gospel. Besides the works above-mentioned, Mr Toplady was the editor for some years of 'The Gospel Magazine,' begun in 1774; and in it, under the article, 'Review of Books,' will be found some of his bitterest philippics against Wesley. Upon the whole, however, he must be considered as one of the ablest of modern writers in defence of Calvinism, and brought a larger share of metaphysical acuteness into the controversy than any man of his time.<sup>1</sup>

### Bishop Warburton.

BORN A. D. 1698.—DIED A. D. 1779.

THIS extraordinary man was a native of Newark-upon-Trent. His father was an attorney, and at the usual age young Warburton was articled to a gentleman of his father's profession. On completing his clerkship, he practised some time in his native town, but he either appears to have deserted his profession, or to have been deserted by it. After filling for some time the situation of usher in a school, we find

<sup>1</sup> Chalmers.—Life published in 1776, 8vo.—Month. Rev. vol. LXX.



him in deacon's orders in 1723, and in 1726 vicar of Greasley in Buckinghamshire.

In this latter year, Warburton contributed some notes to Theobald's edition of Shakspeare, and also enrolled himself in the literary confederacy against Pope, then lord of the ascendant in the literary world. His notes on the great dramatist, both in this and his own edition, are erudite and ingenious, but singularly perverse in many instances. His biographer, Hurd, has indeed praised "the felicity of his genius in restoring numberless passages to their integrity, and in explaining others," but we greatly doubt the correctness of this view of Warburton's labours on the Shakspearian text: the truth is, he appears either to have understood the mighty dramatist a great deal better than he understood himself, or to have possessed a singular obliquity of mental vision throughout the whole of this task. He is perpetually discovering difficulties where an ordinary mind would perceive none; and rendering what was before clear and simple of apprehension, perplexed and contradictory. His connexion with the inferior wits, or 'dunces,' of the day was, as might have been anticipated, of very short duration; he soon became the intimate friend of Pope, Chesterfield, Murray, and the other leading men of that party.

In 1727, he published an 'Enquiry into the Causes of Prodigies and Miracles,' and in 1736 his famous treatise on the 'Alliance between Church and State.' Towards the conclusion of this piece he announced the approaching publication of his great work, 'The Divine Legation of Moses,' the first volume of which appeared in 1737. Of this work the following account has been given in an interesting article on Hurd's edition of Warburton's works, in the 7th volume of the 'Quarterly Review.' "To the composition of this prodigious performance, Hooker and Stillingfleet could have contributed the erudition, Chillingworth and Locke the acuteness, Taylor an imagination even more wild and copious, Swift, and perhaps Échard, the sarcastic vein of wit: but what power of understanding, excepting that of Warburton, could first have amassed all these materials, and then compacted them into a bulky and elaborate work so consistent and harmonious?"

"The principle of the work was no less bold and original than the execution. That the doctrine of a future state of reward and punishment was omitted in the books of Moses, had been insolently urged by infidels against the truth of his mission, while divines were feebly occupied in seeking what was certainly not to be found there, otherwise than by inference and implication. But Warburton, with an intrepidity unheard of before, threw open the gates of his camp, admitted the host of the enemy within his works, and beat them on a ground which was now become both his and theirs. In short, he admitted the proposition in its fullest extent, and proceeded to demonstrate from that very omission, which in all instances of legislation, merely human, had been industriously avoided, that a system which could dispense with a doctrine, the very bond and cement of human society, must have come from God, and that the people to whom it was given, must have been placed under his immediate superintendence.

"In the hands of such a champion, the warfare so conducted might be safe; yet the experiment was perilous, and the combatant a stranger: hence the timid were alarmed, the formal disconcerted; even the ve-



teran leaders of his own party were scandalized by the irregular act of heroism; and long and loud was the outcry of treason and perfidy within the camp. Nor is it to be dissembled, that in choosing this new and narrow ground of defence, however adapted to his own daring and adventurous spirit, Warburton gave some cause of alarm, and even of dissatisfaction, to the friends of revelation. They foresaw, and deplored a consequence, which we believe has in some instances actually followed; namely, that this hardy and inventive champion has been either misconceived or misrepresented, as having chosen the only firm ground on which the divine authority of the Jewish legislation could be maintained; whereas that great truth should be understood to rest on a much wider and firmer basis; for could the hypothesis of Warburton be demonstrated to be inconclusive; had it even been discovered—which from the universal knowledge of the history of nations is impossible—that a system of legislation, confessedly human, had actually been instituted and obeyed without any reference to a future state, still the divine origin and authority of the Jewish polity would stand pre-eminent and alone. Instituted in a barbarous age, and in the midst of universal idolatry, a system which taught the proper unity of the Godhead; denominated his person by a sublime and metaphysical name, evidently implying self-existence; which, in the midst of fanatical bloodshed and lust, excluded from its ritual every thing libidinous or cruel, (for the permission to offer up beasts in sacrifice is no more objectionable than that of their slaughter for human food, and both are positively humane,) the refusal in the midst of a general intercommunity of gods, to admit the association of any of them with Jehovah:—all these particulars, together with the purity and sanctity of the moral law, amount to a moral demonstration that the religion came from God.

“Warburton’s ‘Divine Legation’ is one of the few theological and still fewer controversial works, which scholars perfectly indifferent to such subjects will ever read with delight. The novelty of the hypothesis, the masterly conduct of the argument, the hard blows which this champion of faith and orthodoxy is ever dealing about him against the enemies of both, the scorn with which he represses shallow petulance, and the inimitable acuteness with which he exposes dishonest sophistry, the compass of literature which he displays, his widely extended views of ancient polity and religion, but, above all, the rich sunshine of an Italian landscape, illuminates the whole,—all these excellencies will rivet alike the attention of taste, of reason, and erudition, as long as English literature shall exist; while many a standard work, perhaps equally learned and more convincing, is permitted to repose upon the shelf. But it is in his episodes and digressions that Warburton’s powers of reason and brilliancy of fancy are most conspicuous. They resemble the wanton movements of some powerful and half-broken quadruped, who, disdaining to pace along the highway under a burden which would subdue any other animal of his species, starts aside at every turn to exercise the native elasticity of his muscles, and throw off the waste exuberance of his strength and spirits. Of these the most remarkable are his ‘Hypothesis concerning the Origin and late Antiquity of the Book of Job,’ his elaborate ‘Disquisition on Hieroglyphics and Picture-writing,’ and his profound and original ‘Investigation of the Mysteries.’

“Warburton had a constitutional delight in paradox. He read, as



it would appear, among other reasons, for the purpose of ascertaining what had been written on a subject; not that he might adopt or reject, at his discretion, the opinions of others, but that he might be sure of producing what had never been said or thought before. He was like an adventurer projecting a voyage of discovery, who should sit down to study the charts and journals of all his predecessors, neither for direction nor security, but that having been instructed in every route already explored by man, he might penetrate into the unfathomed depths of unknown seas, and ransack the wealth of countries hitherto without a name. Such a spirit, aided by a constitution however strong, and a hand however skilful, while it might occasionally reward the discoverer, and enrich his country with unexpected wealth, would sometimes drive him upon unknown rocks, and sometimes entangle him in inextricable quicksands, where his rashness would at once be regarded as his calamity and his reproach. Such was his ill-starred dissertation on the book of Job, which, besides having incidentally drawn upon him the vengeance of Lowth, missed that praise which Warburton courted more ardently than either utility or truth, that of fortunate boldness, or ingenious and well-supported error. His disgraceful failure on this subject was, however, more than compensated by his wonderful dissertation on hieroglyphical and picture-writing; one of those felicities which seem to be occasionally and extrinsically bestowed upon great genius, and are beyond all power of ordinary effort and meditation. In profundity of research, clearness of deduction, and happiness of illustration, we know of no analysis which will bear a comparison with it. Had Warburton written nothing but the fourth section of the fourth book of the 'Divine Legation,' it would have rendered his name immortal."

The 'Divine Legation' was received with little favour in either university, and was bitterly assailed by a host of antagonists.<sup>1</sup> Our author defended himself with great spirit, and published a second volume in 1741. In 1746, he was chosen preacher of Lincoln's inn through the interest of his friend Murray. In 1750, he published 'Julian, or a Discourse concerning the earthquake and fiery eruption which defeated that emperor's attempt to rebuild the Temple at Jerusalem.' This is an able, erudite, and convincing dissertation on the celebrated passage in Ammianus Marcellinus, wherein that historian records the miraculous manner in which the emperor Julian's attempts to rebuild the Temple were defeated.<sup>2</sup> The following rules for the qualification of an unexceptionable witness, affording a favourable specimen of Warburton's style, are taken from this piece: "Were infidelity itself, when it would evade the force of testimony, to prescribe what qualities it expected in a faultless testimony, it could invent none but what might be found in the historian here produced. He was a pagan, and so not prejudiced in favour of Christianity: he was a dependent, follower, and profound admirer of Julian, and so not inclined to report any thing to his dishonour. He was a lover of truth, and so would not relate what he knew or but suspected to be false. He had great sense, improved by the study of philosophy, and so would not suffer himself to be deceived:

Richard Bentley is said to have observed of its author, after reading the first part of the work, "This man has a monstrous appetite, but a very bad digestion!"

<sup>1</sup> This work was highly esteemed by the president Montesquieu.



he was not only contemporary to the fact, but at the time it happened, resident near the place. He related it not as an uncertain hearsay, with diffidence, but as a notorious fact; at that time no more questioned in Asia than the project of the Persian expedition: he inserted it not for any partial purpose in support or confutation of any system, in defence or discredit of any character; he delivered it in no cursory or transient manner, nor in a loose or private memoir, but gravely and deliberately as the natural and necessary part of a composition the most useful and important, a general history of the empire, on the complete performance of which the author was so intent, that he exchanged a court life for one of study and contemplation, and chose Rome, the great repository of the proper materials, for the place of his retirement."

Warburton's next labour was the editing of a uniform edition of his deceased friend and benefactor Pope's works. Warburton had completely gained the confidence of the bard of Twickenham, who is even said to have paid great deference to his criticisms, and to have made numerous alterations on his productions in obedience to his strictures; he introduced 'the Lincolnshire parson' to all his most influential friends, and at his death bequeathed to him one-half of his library, and the whole of his unsold copyrights.

His first government preferment was a prebend of Gloucester, which was conferred upon him in 1753, through the patronage of Yorke, Lord Hardwicke. Warburton had espoused government measures with much warmth, so early as 1745; its patronage, therefore, came late; and he appears never to have forgotten the coldness with which he was so long treated. In a letter to his friend and future biographer, Hurd, written in February, 1766, he says: "I brought, as usual, a bad cold with me to town; and this being the first day I ventured out of doors, it was employed, as in duty bound, at court, it being a levee-day. A buffoon lord in waiting was very busy marshalling the circle; and he said to me, without ceremony,—'Move forward; you clog up the door-way.' I replied with as little, 'Did nobody clog up the king's door-stead more than I, there would be room for all honest men.' This brought the man to himself. When the king came up to me, he asked, 'Why I did not come to town before?' I said, 'I understood there was no business going forward in the house in which I could be of service to his majesty.' He replied, 'He supposed the severe storm of snow would have brought me up.' I answered, 'I was under cover of a warm house.' You see by all this how unfit I am for courts."

In 1755 he was appointed a prebendary of Durham, and in the same year had the degree of D.D. conferred upon him by archiepiscopal mandate. In 1757 he was made dean of Bristol; and, in 1759, was advanced to the bishopric of Gloucester. His publications up to this latter date, besides those already mentioned, were a vindication of Pope from the charge of Spinosism in his 'Essay on Man,'—a Dissertation on the origin of books of Chivalry,—an edition of Shakspeare with notes,—some strictures on Middleton,—animadversions on Bolingbroke's philosophical writings, and an improved edition of the first volume of the 'Divine Legation.'

In 1762 he published his 'Doctrine of Grace.' This work was directed against the opinions of Middleton on the one hand, and John Wesley on the other. It is an exceedingly scurrilous performance. In



1766 he founded a course of lectures at Lincoln's inn, "to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament." His death took place on the 7th of June, 1779.

Johnson—than whom no man was better fitted to have been the biographer of Warburton—has given us the following estimate of the bishop's intellectual character: "He was a man of vigorous faculties, a mind fervent and vehement, supplied by incessant and unlimited inquiry with wonderful extent and variety of knowledge, which yet had not oppressed his imagination nor clouded his perspicacity. To every work he brought a memory fully fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty confidence which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority, as made his readers commonly his enemies, and excited against the advocate, the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, '*Oderint dum metuant*.' He used no allurements of gentle language, but wished to compel rather than to persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves; his diction is coarse and impure; and his sentences are unmeasured."

The Quarterly reviewer has supplied us with a fuller sketch of the bishop, from which the following is an extract: "His whole constitution, bodily as well as mental, seemed to indicate that he was born to be an extraordinary man; with a large and athletic person he prevented the necessity of such bodily exercises as strong constitutions usually require, by rigid and undeviating abstinence. The time thus saved was uniformly devoted to study, of which no measure or continuance ever exhausted his understanding or checked the natural and lively flow of his spirits. A change in the object of his pursuit was his only relaxation; and he could pass and repass from fathers and philosophers to Don Quixote, in the original, with perfect ease and pleasure. In the mind of Warburton, the foundation of classical literature had been well laid, yet not so as to enable him to pursue the science of ancient criticism with an exactness equal to the extent in which he grasped it. His master-faculty was reason, and his master-science was theology; the very outline of which last, as marked out by this great man, for the direction of young students, surpasses the attainments of many who have the reputation of considerable divines. One deficiency of his education he had carefully corrected by cultivating logic with great diligence. That he has sometimes mistaken the sense of his own citations in Greek, may perhaps be imputed to a purpose of bending them to his own opinions. After all, he was incomparably the worst critic in his mother-tongue. Little acquainted with old English literature, and as little with those provincial dialects which yet retain much of the phraseology of Shakspeare, he has exposed himself to the derision of far inferior judges by mistaking the sense of passages, in which he would have been corrected by shepherds and ploughmen. His sense of humour, like that of most men of very vigorous faculties, was strong, but extremely



coarse, while the rudeness and vulgarity of his manners as a controversialist removed all restraints of decency or decorum in scattering his jests about him. His taste seems to have been neither just nor delicate. He had nothing of that intuitive perception of beauty which feels rather than judges, and yet is sure to be followed by the common suffrage of mankind; on the contrary, his critical favours were commonly bestowed according to rules and reasons, and for the most part according to some perverse and capricious reasons of his own. In short, it may be adduced as one of those compensations with which Providence is ever observed to balance the excesses and superfluities of its own gifts, that there was not a faculty about this wonderful man which does not appear to have been distorted by a certain inexplicable perverseness, in which pride and love of paradox were blended with the spirit of subtle and sophistical reasoning. In the lighter exercises of his faculties it may not unfrequently be doubted whether he believed himself; in the more serious, however fine-spun his theories may have been, he was unquestionably honest. On the whole, we think it a fair subject of speculation, whether it were desirable that Warburton's education and early habits should have been those of other great scholars. That the ordinary forms of scholastic institution would have been for his own benefit, and in some respects for that of mankind, there can be no doubt. The gradations of a university would, in part, have mortified his vanity and subdued his arrogance. The perpetual collisions of kindred and approximating minds which constitute, perhaps, the great excellence of those illustrious seminaries, would have rounded off some portion of his native asperities; he would have been broken by the academical curb to pace in the trammels of ordinary ratiocination; he would have thought alway above, yet not altogether unlike, the rest of mankind. In short, he would have become precisely what the discipline of a college was able to make of the man, whom Warburton most resembled, the great Bentley. Yet all these advantages would have been acquired at an expense ill to be spared and greatly to be regretted. The man might have been polished and the scholar improved, but the phenomenon would have been lost. Mankind might not have learned, for centuries to come, what an untutored mind can do for itself. A self-taught theologian, untamed by rank and unsubdued by intercourse with the great, was yet a novelty; and the manners of a gentleman, the formalities of argument, and the niceties of composition, would, at least with those who love the eccentricities of native genius, have been unwillingly accepted in exchange for that glorious extravagance which dazzles while it is unable to convince, that range of erudition which would have been cramped by exactness of research, and that haughty defiance of form and decorum, which in its rudest transgressions against charity and manners, never failed to combine the powers of a giant with the temper of a ruffian."

### **Bishop Newton.**

BORN A. D. 1704.—DIED A. D. 1782.

THIS prelate was born at Lichfield, and educated at the grammar-school of that place, and at Westminster school. He took his degree



of M.A. at Cambridge, in 1730, after which he became assistant to Dr Trebeck of St George's church, Hanover-square, London. In 1738, Dr Pearce, afterwards bishop of Rochester, appointed him morning-preacher at Spring-garden. In 1744, he was presented by the earl of Bath to the rectory of St Mary Le Bow, Cheapside. Newton distinguished himself during the commotions of 1745 by his activity in denouncing the sin and crime of rebellion.

In 1749, he published an edition of the 'Paradise Lost,' which was very favourably received, and was one of the first specimens of an English classic 'cum notis variorum.' It is very respectably got up; and contains an elaborate verbal index by the indefatigable Alexander Cruden. Some time after he published 'Paradise Regained,' on the same plan.

In 1754, he published the first volume of his well-known 'Dissertations on the Prophecies;' the second and third volumes appeared in 1758. Pearce, Warburton, and Jortin, are said to have looked over the manuscript of the dissertations, and aided the author with their remarks.

In 1756, he was appointed one of the king's chaplains, and next year received a prebend in Westminster. Soon after this, he married his second wife, Elizabeth, daughter of Viscount Lisburne; and in the same month was promoted to the bishopric of Bristol, and the residentiary-ship of St Paul's.

Bishop Newton died in 1782. His collected works were published in the same year, in three volumes 4to. He was a man of piety and erudition; but of no very powerful intellect. His 'Dissertations on the Prophecies' is still a popular work.

## Job Orton.

BORN A. D. 1717.—DIED A. D. 1783.

THIS eminent dissenting divine was a native of Shrewsbury. He was educated at the free-school in that town, and afterwards spent a year at Warrington, under the charge of Dr Charles Owen, a dissenting minister.

In August, 1734, he entered Dr Doddridge's academy at Northampton; and in 1738 was chosen assistant in that institution. In 1741 he accepted a call to the pastoral office in his native town, where he continued to labour with great acceptableness and usefulness until the year 1765, when his increasing bodily infirmities compelled him to resign his charge. We shall relate the remaining incidents of his life nearly in the words of Dr Kippis.

Mr Orton's quitting his pastoral connection with the dissenters at Shrewsbury was attended with unhappy consequences. A contest arose with respect to the choice of an assistant to Mr Fownes which at length ended in a separation. The larger number of the society thought it their duty to provide themselves with another place of worship; and with these Mr Orton concurred in opinion. He esteemed himself, says his biographer, bound to countenance them upon every principle of conscience, as a Christian, a dissenter, a minister, and a friend to liberty.



The height to which the matter was carried, rendered Mr Orton's situation at Shrewsbury greatly uncomfortable, and materially affected his health. He found it necessary, therefore, to retire to another place; and at length, in 1766, he fixed at Kidderminster, to which he was principally led that he might have the advice of a very able and skilful physician (Dr Johnstone of Worcester), who always proved himself a faithful and tender friend. He continued at Kidderminster for the remainder of his days; and although prevented by the bad state of his health from ever again appearing in the pulpit, he still retained the same zeal for promoting the great objects of the Christian religion. What he could not perform as a preacher, he was solicitous to effect as a practical writer. Previously to his resignation of the pastoral office his only publications were, his funeral sermon for Dr Doddridge, printed in 1752; a fast sermon in 1756, occasioned by the earthquake at Lisbon; and 'Three Discourses on Eternity, and the Importance and Advantage of looking at Eternal Things,' published in 1764. Such was Mr Orton's ill state of health, together with his attention to the duties of his profession, that it was not till 1766 that he was enabled to give to the world his 'Memoirs of the Life, Character, and Writings of Dr Doddridge.' In 1769, he published a set of sermons, under the title of 'Religious Exercises recommended: or, Discourses on the Heavenly State, considered under the Idea of a Sabbath.' In 1771, he published 'Discourses to the Aged.' Our author's next publication, which appeared in 1774, was entitled 'Christian Zeal; or three Discourses on the Importance of seeking the Things of Christ more than our own.' These seem to have been intended to check the selfish and clamorous zeal which then appeared among the dissenters for matters of a worldly kind, and to direct it to the support and advancement of real practical religion. In 1775, Mr Orton committed to the press three farther discourses, under the title of 'Christian Worship,' which have been translated into Welch. Two volumes of 'Discourses on Practical Subjects' were the production of the next year. Mr Orton's last publication, which appeared in 1777, was entitled 'Sacramental Meditations; or, Devout Reflections on various Passages of Scripture, designed to assist Christians in their attendance on the Lord's Supper, and their Improvement of it.'

Besides these several publications, all of which appeared with his name, Mr Orton, in 1770, was the author of two anonymous tracts, entitled, 'Diatrophes admonished,' and 'Diatrophes re-admonished.' They were written in defence of his excellent friend, Dr Adams, at that time vicar of St Chad's, Shrewsbury, who had been violently attacked by the writer of a piece, which made a considerable noise in its day; called 'Pietas Oxoniensis.' There is one small publication by Mr Orton, hitherto omitted, which was the earliest piece printed by him, having first appeared in 1749, and we apprehend without his name. The title of it is 'A Summary of Doctrinal and Practical Religion, by way of Question and Answer; with an Introduction, showing the Importance and Advantage of a religious Education.' In the course of his ministerial service, he delivered a short and plain exposition of the Old Testament, with devotional and practical reflections. These reflections were afterwards published, from the author's manuscripts, by Mr Gentleman of Kidderminster, in six large volumes, octavo. The



first volume appeared in 1788, and the last in 1791; but the work has not attained any great share of popularity. The other posthumous publication is 'Letters to a young Clergyman,' 1791, 2 volumes, 12mo. Besides Orton's publication of Dr Doddridge's hymns, and of the three last volumes of the Family Expositor, he printed, in 1764, a new edition of the life and death of the Rev. Philip Henry, and prefixed to it an address to the descendants of that eminently pious and worthy divine.

After the publication of the 'Sacramental Meditations' in 1777, Mr Orton's bad state of health no longer permitted him to instruct and edify the world from the press. But he still continued to be useful by his pious example, his affectionate exhortations, and his correspondence with his intimate friends. The degree of D. D. had been conferred upon him many years previously to his decease, but he would never permit himself to be addressed by that title, or prefix it to any of his writings.

In the spring of the year 1783, Mr Orton's complaints multiplied fast upon him. He died at Kidderminster, July 19th, 1783, in the sixty-sixth year of his age. On the twenty-fifth of the same month, agreeably to his own request, he was buried in the chancel of St Chad's church, Shrewsbury.

### **Benjamin Kennicott, D.D.**

BORN A. D. 1718.—DIED A. D. 1783.

BENJAMIN KENNICOTT was born at Totness in Devonshire, about the year 1718, of parents who appear to have had no claims to ancestry or wealth.<sup>1</sup> His father was parish-clerk of Totness church, and probably could afford him but few advantages of education. His youth was passed in obscurity but not in idleness, and his acquirements at last became known to the family of Courtenay, of Painsford, by whom he was patronized and encouraged in his literary pursuits. His first known performance is 'A Poem on the Recovery of Mrs Elizabeth Courtenay from her late dangerous Illness,' written in 1743. This poem—while it can be praised only as an effusion of gratitude—laid the foundation of his future fortune. The Courtenay family interesting themselves in the author enabled him to prosecute his studies. In 1744 he was entered of Wadham college, where he soon proved that he was deserving

<sup>1</sup> Dr King, in his 'Apology, or Vindication of Himself,' upbraids our author as the son of a low mechanic, whom he afterwards styles a cobbler. In answer to this illiberal sarcasm, Kennicott, after drawing a portrait of King with equal spirit and no less acrimony, thus repels the attack on his parent: "But on the right hand (I am now drawing a real character) behold a man born to no fortune, yet above want; in youth, industrious in the station assigned him by Providence; exact in morals; exemplary in his religion: at middle age, loyal in principle; peaceable in practice; enabled to exchange the more active life for a more contemplative; ever warm for the glory of the church of England; concerned for, yet charitable towards those who are not of her communion; qualified by uncommon reading to judge of his own happiness as a protestant and an Englishman; and most effectually recommending to others (with zeal regulated by prudence) the important duties arising from both those characters: and now, in old age, I shall only say, enjoying the prospect of that awful period, which, however favourable to himself, will cause deep distress amongst his numerous surviving friends! Happy would it be for you, Sir, were your latter end to be like his!"



of the patronage conferred upon him. In 1747 he produced 'Two Dissertations: The First on the Tree of Life in Paradise, with some Observations on the Creation and Fall of Man; The Second, on the Oblations of Cain and Abel,' 8vo. The learning displayed in this work was universally applauded, and the vacancy of a fellowship at Exeter college occurring before he could qualify himself to be a candidate by taking his first degree, the university, as a mark of favour, conferred on him the necessary distinction before the usual period. In consequence of a letter from the chancellor, Lord Arran, the university unanimously agreed in convocation to confer on him the degree of B.A. without examination or fees. Soon after he was elected fellow of Exeter college, and on the 4th of May, 1750, took the degree of M.A. Pursuing his studies with great diligence, he, in 1753, published an essay on 'The state of the printed Hebrew Text of the Old Testament.' He now employed himself for several years in searching out and collating Hebrew MSS. It appears, that, when he began the study of the Hebrew language, and for several years afterwards, he was strongly prejudiced in favour of the integrity of the Hebrew text: taking it for granted, that if the printed copies of the Hebrew Bible at all differed from the originals of Moses and the prophets, the variations were very few and quite inconsiderable. In 1748 he was convinced of his mistake, and satisfied that there were such corruptions in the sacred volume as to affect the sense greatly in many instances. In 1758 the delegates of the Oxford press recommended a collation of all those Hebrew MSS. of the Old Testament which were preserved in the Bodleian library, and Archbishop Secker strongly pressed our author to undertake the task, as the person best qualified to carry it into execution. In 1760 he was prevailed upon to give up the remainder of his life to this arduous work; and early in that year he published 'The state of the printed Hebrew Text considered,' wherein he further enforced the necessity of such collation. In the same year he published his proposals, and was encouraged by a prompt and liberal subscription from the universities of Oxford, Cambridge, and Dublin; the archbishops of Canterbury, York, and Dublin; many of the bishops; some noblemen; many of the dissenting ministers and clergymen, and other encouragers of literature. The time he proposed to employ in the work was ten years. On the 6th of December, 1761, he took the degree of B.D., and on the 10th of the same month that of D.D.

The importance of the work on which Dr Kennicott was now engaged was generally acknowledged, and numerous articles of information were received from various parts of Europe. Some, however, doubted the necessity, and some the usefulness of the undertaking. Among others, the professor of divinity at Cambridge, Dr Rutherford, published 'A Letter to the Rev. Mr Kennicott, in which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation on the State of the printed Hebrew Text of the Old Testament is shown to be in many instances injudicious and inaccurate.' To this Dr Kennicott published an immediate reply, in the postscript to which he declared it to be his resolution not to be diverted from his principal design by engaging in any further controversy. This resolution he was unable to persevere in. An antagonist of a superior order, whose influence was too mighty to be treated with neglect, now made his appearance. This was War-



burton, bishop of Gloucester, then exercising an authority in the world of letters almost without control. This learned writer finding that Kennicott had offered an explanation of a passage in the Proverbs different from his own sentiments, attacked the collation of the Hebrew MSS. in the preface to his 'Doctrine of Grace,' in a style not unusual with him, and calculated to make a very unfavourable impression on the public mind. In answer Dr Kennicott published 'A Sermon preached before the University of Oxford, at St Mary's Church, on Sunday, May 19th, 1765,' in the notes to which he defended himself with great spirit.

In the summer of 1766 he visited Paris for the purpose of examining the MSS. in that place. In November 1767 he was appointed to the office of Radcliffe librarian. In 1768 he published 'Observations on the First Book of Samuel, chap. vi. ver. 19.' 8vo. These were dedicated to Dr Lowth, the earliest and most steady encourager of his projected labours. At length, in the year 1769, within the period of ten years originally stipulated for, the doctor brought his labours on the Hebrew text to a close. His industry had been unremitting; his general rule being to devote to it ten or twelve hours in a day, and frequently fourteen.

In 1776 he gave the public the first-fruits of his long and laborious task by the publication of the first volume of the Hebrew Bible, with the various readings; and this, in 1780, was followed by the second volume, with a general dissertation which completed the work. His last work was entitled 'Remarks on Select Passages in the Old Testament: to which are added, Eight Sermons.' Of this 194 pages were printed in his lifetime, and afterwards published in 1787. He died on the 18th of August, 1783, and was buried in the body of Christ's church.

### Bishop Lowth.

BORN A. D. 1710.—DIED A. D. 1787.

ROBERT LOWTH, second son of Dr William Lowth, bishop successively of St David's, Oxford, and London, was born on the 29th of November, 1710, at Buriton in Hants. He received the rudiments of his education at Winchester school. Having resided the requisite number of years in that seminary, he succeeded on the foundation at New college, Oxford, in 1730. He took the degree of M.A. in June, 1737, and continued many years at Oxford improving his talents, but with little notice from the great, and with preferment so small as to have escaped the distinct recollection of some of his contemporaries.

His genius and learning at last forced themselves upon the notice of the illustrious society of which he was a member, and he was placed in a station in which he was eminently qualified to shine. In 1741 he was elected to the professorship of poetry. He was re-elected to the same office in 1743. Whilst he filled this chair he read his admirable lectures 'De sacrâ poesi Hebræorum.' In 1744 Bishop Hoadly collated him to the rectory of Ovington in Hants. The bishop, to this preferment, nine years afterwards, added the rectory of East Weedhay in the same county, and in the interim raised him to the dignity of



archdeacon of Winchester. These repeated favours were acknowledged by Lowth in terms of gratitude. On the 8th of July, 1754, the university of Oxford conferred upon him the degree of D.D. by diploma,—an honour for which he was probably indebted to his prelections on Hebrew poetry, then lately published. He had travelled with Lord George and Lord Frederick Cavendish; and in 1755, the duke of Devonshire being then lord-lieutenant of Ireland, Dr Lowth went to that kingdom as his grace's first chaplain. Soon after this appointment he was offered the bishopric of Limerick; but preferring a less dignified station in his own country, he exchanged it with Dr Lealie, prebendary of Durham and rector of Sedgefield. In November 1765 he was chosen F.R.S. In June 1766 he was, on the death of Dr Squire, preferred to the bishopric of St David's, which, in October following, he resigned for that of Oxford. In April 1777 he was translated to the see of London, vacant by the death of Bishop Terrick; and in 1783 he declined the offer of the primacy on the death of Archbishop Cornwallis.

Having been long afflicted with the stone, and having borne the severest sufferings of pain and sickness with the most exemplary fortitude and resignation, this great and good man died at Fulham on the 3d of November, 1787. On the 12th his remains were privately interred in a vault at Fulham church, near those of his predecessor.

Lowth's literary character is of the very highest stamp. His 'Prelections on Hebrew Poetry' naturally attracted general attention, and the work was received with equal applause at home and abroad. In these prelections the author exhibits himself to the greatest advantage, as a poet, a critic, and a divine; and such is the classic purity of his Latin style, that there is not in it a single phrase to which a critic of the Augustan age could have objected,—an excellence this which neither Milton nor Johnson, nor indeed any other English writer of Latin ever attained, unless perhaps Atterbury and Buchanan be excepted. To the prelections was subjoined a short confutation of Bishop Hare's system of Hebrew metre; which occasioned a letter from Dr Edwards of Clare-hall to Dr Lowth, in vindication of Hare's theory. To this Lowth replied in a 'Larger Confutation,' in which Bishop Hare's system is completely overthrown, and the fallacy upon which it is built accurately investigated.

In 1758 he published 'The Life of William Wykeham, Bishop of Worcester,' with a dedication to Bishop Hoadly, which involved him in a dispute concerning the bishop's decision respecting the wardenship of Winchester college. This controversy was carried on with great ability on both sides. In 1762 Lowth published a 'Short Introduction to English Grammar,' which has gone through many editions. In 1765 he engaged with Bishop Warburton in a controversy which made much noise at the time, and attracted the notice even of royalty. Warburton had attacked some propositions advanced by Lowth in his 'Prælectiones.' In the opinion of Dr Johnson, Warburton had the most scholastic learning, and Lowth was the most correct scholar; but in their contests with each other, neither of them, he says, had much argument, and both were extremely abusive. We think the superiority of wit and argument in this contest was on the side of Lowth. The bishop of Gloucester having thrown out a sneer at the university of Oxford and the kind of education which his antagonist must there have received, Lowth retorted in



the following terms: "Pray, my lord, what is it to the purpose where I have been brought up? To have made a proper use of the advantages of a good education is a just praise, but to have overcome the disadvantages of a bad one is a much greater. Had I not your lordship's example to justify me, I should think it a piece of extreme impertinence to inquire where you were bred, though one might possibly plead as an excuse for it, a natural curiosity to know where and how such a phenomenon was produced. It is commonly said that your lordship's education was of that particular kind, concerning which it is a remark of that great judge of men and manners, Lord Clarendon, that it peculiarly disposes men to be proud, insolent, and pragmatical. 'Colonel Harrison was the son of a butcher, and had been bred up in the place of a clerk to a lawyer, which kind of education introduces men into the language and practice of business; and if it be not resisted by the great ingenuity of the person, inclines young men to more pride than any other kind of breeding, and disposes them to be pragmatical and insolent.' Now, my lord, as you have in your whole behaviour, and in all your writings, remarkably distinguished yourself by your humility, meekness, good manners, good temper, moderation with regard to the opinions of others, and modest diffidence of your own, this unpromising circumstance of your education is so far from being a disgrace to you, that it highly redounds to your praise. But I am precluded from all claim to such merit; on the contrary, it is well for me if I can acquit myself of a charge that lies hard upon me, the burden of being responsible for the great advantages which I enjoyed. For, my lord, I was educated in the university of Oxford. I enjoyed all the advantages, public and private, which that famous seat of learning so largely affords. I spent many years in that illustrious society, in a well-regulated course of useful discipline and studies, and in the improving commerce of gentlemen and scholars, in a society where emulation without envy, ambition without jealousy, contention without animosity, excited industry and awakened genius; where a liberal pursuit of knowledge and a generous freedom of thought was raised, encouraged, and pushed forward by example, by commendation, and by authority. I breathed the same atmosphere that the Hookers, the Chillingworths, and the Lockes had breathed before,—who always treated their adversaries with civility and respect,—who made candour, moderation, and liberal judgment as much the rule and law as the subject of their discourse,—who did not amuse their readers with empty declamations, and fine-spun theories of toleration, while they were themselves agitated with a furious inquisitorial spirit, seizing every one they could lay hold on, for presuming to dissent from them in matters the most indifferent, and dragging them through the fiery ordeal of abusive controversy."

In 1778 Lowth published his last great work, 'A Translation of Isaiah.' In this work, to his literary and theological abilities the translator joined an exquisitely critical knowledge of the character and spirit of Eastern poetry. Several occasional discourses of the bishop have been published; they are all worthy of their excellent author.

Of the bishop's poetical pieces none display greater merit than his 'Verses on the Genealogy of Christ,' and 'The Choice of Hercules,' both written in very early life. He wrote a spirited 'Imitation of an Ode of Horace,' applied to the alarming situation of this country in



1745, and some smaller poems. The following inscription on the tomb of his daughter has all the merit of the ancient epitaph, and affords a fine specimen of his lordship's Latinity :

*Cara, vale, ingenio præstans, pietate, pudore,  
Et plusquam natæ nomine cara, vale!  
Cara Maria, vale! At veniet felicius ævum,  
Quando iterum tecum, sim modo dignus, ero.  
Cara, redi, læta tum dicam voce, paternas,  
Eja, age in amplexus, cara Maria, redi.*

Learning and taste, however, did not constitute Bishop Lowth's highest excellence. His amiable manners rendered him an ornament to his high station, whilst they endeared him to all with whom he conversed. Of his modesty and gentleness we have the testimony of one whose decision will hardly be disputed: "It would answer no end," says his great antagonist, Warburton, "to tell you what I thought of the author of 'Hebrew Poetry' before I saw him. But this I may say, I was never more surprised, when I did see him, than to find him of such amiable and gentle manners,—of so modest, sensible, and disengaged a deportment." Lowth united, indeed, in an eminent degree, the qualities of the gentleman with those of the scholar; he conversed with elegance and wrote with accuracy. His piety had no tincture of moroseness; his charity, no leaven of ostentation.

### **Francis Blackburne.**

BORN A. D. 1705.—DIED A. D. 1787.

THIS celebrated polemic was born at Richmond, Yorkshire, in 1705. After a preparatory course of classical education in the neighbouring schools, he entered the university of Cambridge, 1722, as a pensioner of Catherine hall. He remained at the university five years, during which period he took his bachelor's degree, and at the expiration of which he was ordained a deacon in the church. He had already gained a high reputation for his attainments and devotedness to study; but, being disappointed in his expectation of a fellowship, by reason of the sentiments which he had openly avowed concerning church power and civil liberty, he left the university and lived nearly ten years in retirement with his uncle in Yorkshire.

He had early acquired a fondness for the writings of Locke, Hoadly, and others of the same character, who were distinguished for the freedom and power with which they spoke of general toleration and religious liberty. The spirit which he thus imbibed gave a tone to his future character, and was the ground-work of that toleration and love of liberty which he ever after manifested. In the year 1739 he was settled as a clergyman in Richmond, his native place; and eleven years after, he was appointed archdeacon of Cleveland, by Hutton, archbishop of York. His residence was always at Richmond. On this occasion he is said to have entertained scruples against subscribing the thirty-nine articles, which, however, were removed on his perusing Dr Clarke's



'Scripture Doctrine of the Trinity,' and half-a-sheet of arguments, in manuscript, from the pen of Dr Law.

At no distant date from his first settlement he commenced his labours as an author, and, as would be natural to expect, was soon drawn into the field of controversy. A translation of Erasmus's preface to his paraphrase of Matthew was made at his request, and one of his first publications was a discourse prefixed to this translation. The tendency of this discourse was rather practical than controversial, and was chiefly designed as a preservative against the influence of popery, and an encouragement to study the scriptures. The two or three succeeding pieces which he published were chiefly aimed at the abuses of church power, faults of discipline, and errors of systematic forms of worship and faith. His next subject of controversy was the intermediate state of the soul. Bishop Law, in the appendix to his 'Theory of Religion,' had defended the doctrine of the unconscious being of the soul between death and the resurrection. This appendix was attacked with vehemence. Blackburne defended it, and attempted to show, that the scriptures afford no proof of an intermediate state of happiness or misery. The controversy was protracted, and Blackburne came forward several times to meet the arguments of his opponents. In the progress of the discussion, he published remarks on certain passages in Warburton's 'Divine Legation,' and on the account given by that writer of the opinions of the Jews concerning the soul. He at last wrote a historical view of the whole controversy.

But the work which has gained him greater celebrity than any other is 'The Confessional; or a full and free Inquiry into the Right, Utility, Edification, and Success of establishing systematical Confessions of Faith and Doctrine in Protestant Churches.' This was published in 1766, and passed through three editions in four years. Its object is well-expressed in the title. This work was the beginning of a controversy which sent many publications into the world, and did not terminate for several years. The following is the language of the author in his preface to the second edition: "The favourable reception which 'The Confessional' hath met with from the public, though it will not be admitted as an argument of the merit of the book, is undeniably an argument of something of much more consequence. It is an argument that the love of religious liberty is still warm and vigorous in the hearts of a considerable number of the good people of England, notwithstanding the desponding apprehensions of some good men, that these stiflers had well nigh succeeded in their unrighteous attempt. 'The Confessional' hath likewise had the good fortune to make another valuable discovery, namely, that encroachments on religious liberty in protestant communities, by whatever specious pretences they are introduced, can never be defended upon protestant principles."

About the same time that 'The Confessional' was published a vacancy happened in the congregation of dissenters at the Old Jewry, London, by the death of their pastor, Dr Chandler. From the sentiments which Blackburne was known to entertain, it was thought by some persons that he might be induced to leave the established church and accept an invitation to take charge of this society. The proposal was encouraged by some of the friends of the archdeacon, and he was consulted; but he declined the offer.



Blackburne's opposition to the established church, and his continuance in it, have been considered an anomaly not easily to be explained. He died on the 7th of August, 1787, in the eighty-third year of his age. His works were collected and published by his son in seven volumes.

### Bishop Law.

BORN A. D. 1703.—DIED A. D. 1787.

THIS prelate was born in the parish of Cartmel, Lancashire, in 1703. His father, who was a clergyman, held a small chapel in that neighbourhood, but the family had been situated at Askham in the county of Westmoreland. He was educated for some time at Cartmel school, afterwards at the free grammar-school at Kendal; from which he went, very well-instructed in the learning of grammar-schools, to St John's, Cambridge. He took his bachelor's degree in 1723, and soon after was elected fellow of Christ's college in that university, where he took his master's degree in 1727.

During his residence here, he became known to the public by a translation of Archbishop King's 'Essay upon the Origin of Evil,' with copious notes; in which many metaphysical subjects, curious and interesting in their own nature, are treated of with great ingenuity, learning, and novelty. To this work was prefixed, under the name of a 'Preliminary Dissertation,' a very valuable piece written by Mr Gay of Sidney college. Our bishop always spoke of this gentleman in terms of the greatest respect. "In the Bible, and in the writings of Locke, no man," he used to say, "was so well-versed." Mr Law also, whilst at Christ's college, undertook and went through a very laborious part, in preparing for the press an edition of 'Stephens's Thesaurus.' His acquaintance, during his first residence in the university, was principally with Dr Waterland, the learned master of Magdalen college; Dr Jortin, a name known to every scholar; and Dr Taylor, the editor of Demosthenes.

In 1737 he was presented by the university to the living of Graystock, in the county of Cumberland, a rectory of about £300 a-year. The advowson of this benefice belonged to the family of Howards of Graystock, but devolved to the university for this turn, by virtue of an act of parliament which transfers to these two bodies the nomination to such benefices as appertain, at the time of the vacancy, to the patronage of a Roman catholic. The right, however, of the university was contested, and it was not until after a lawsuit of two years' continuance, that Mr Law was settled in his living. Soon after this he married Mary, the daughter of John Christian, Esq. of Unerigg, in the county of Cumberland. In 1743 he was promoted by Sir George Fleming, bishop of Carlisle, to the archdeaconry of that diocese; and in 1746 went from Graystock to settle at Salkeld, a pleasant village upon the banks of the river Eden, the rectory of which is annexed to the archdeaconry. But he was not one of those who lose and forget themselves in the country. During his residence at Salkeld, he published 'Considerations on the Theory of Religion;' to which were subjoined 'Re-



lections on the Life and Character of Christ;’ and an appendix concerning the use of the words *soul* and *spirit* in the Holy Scripture, and the state of the dead there described.

Dr Keene held at this time with the bishopric of Chester the mastership of Peterhouse, in Cambridge. Desiring to leave the university, he procured Dr Law to be elected to succeed him in that station. This took place in 1756, in which year Dr Law resigned his archdeaconry in favour of Mr Eyre, a brother-in-law of Dr Keene. Two years before this—the list of graduates says 1749—he had proceeded to his degree of D.D., in his public exercise for which he defended the doctrine of what is usually called ‘the sleep of the soul.’ About 1760 he was appointed head-librarian of the university; a situation which, as it procured an easy and quick access to books, was peculiarly agreeable to his taste and habits. Some time after this he was appointed casuistical professor. In 1762 he suffered an irreparable loss by the death of his wife; a loss in itself every way afflicting, and rendered more so by the situation of his family, which then consisted of eleven children, many of them very young. Some years afterwards he received several preferments, which were rather honourable expressions of regard from his friends than of much advantage to his fortune. By Dr Cornwallis, then bishop of Lichfield, afterwards archbishop of Canterbury, who had been his pupil at Christ college, he was, appointed to the archdeaconry of Staffordshire, and to a prebend in the church of Lichfield, and by his old acquaintance Dr Green, bishop of Lincoln, he was made a prebendary of that church. But in 1767, by the intervention of the duke of Newcastle—to whose interest, in the memorable contest for the high stewardship of the university, he had adhered in opposition to some temptations—he obtained a stall in the church of Durham. The year after this the duke of Grafton, who had a short time before been elected chancellor of the university, recommended the master of Peterhouse to his majesty for the bishopric of Carlisle. This recommendation was made, not only without solicitation on his part, or that of his friends, but without his knowledge, until the duke’s intention in his favour was signified to him by the archbishop.

In or about 1777, our bishop gave to the public a handsome edition, in 3 vols. 4to. of the works of Mr Locke, with a life of the author and a preface. Mr Locke’s writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles; he was a disciple of that school. About the same time he published a tract which engaged some attention in the controversy concerning subscription, and new editions of his two principal works, with considerable additions, and some alterations. Besides the works already mentioned, he published, in 1734 or 1735, a very ingenious ‘Inquiry into the Ideas of Space, Time,’ &c. in which he combats the opinions of Dr Clarke and his adherents on these subjects.

Dr Law held the see of Carlisle almost nineteen years; during which time he only twice omitted spending the summer-months in his diocese at the bishop’s residence at Rose Castle,—a situation with which he was much pleased, not only on account of the natural beauty of the place, but because it restored him to the country, in which he had spent the best part of his life. In 1787 he paid this visit in a state of great weakness and exhaustion; and died at Rose about a month after his



arrival there, on August 14th, and in the eighty-fourth year of his age.

The life of Dr Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are principally distinguished, is, "that Jesus Christ, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species; who by their own nature, and without this interposition, would remain in the state of insensibility to which the death brought upon mankind by the sin of Adam had reduced them." He interpreted literally that saying of St Paul, 1 Cor. xv. 21. "As by man came death, by man came also the resurrection of the dead." This opinion, Dr Paley says, had no other effect upon his own mind than to increase his reverence for Christianity and for its divine founder. He retained it, as he did his other speculative opinions, without laying an extravagant stress upon its importance, and without pretending to more certainty than the subject allowed of. No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth; yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. There was nothing in his elevation to his bishopric which he spoke of with more pleasure, than its being a proof that decent freedom of inquiry was not discouraged. He was a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same kind and composed aspect, truly indicating the calmness and benignity of his temper. He had an utter dislike of large and mixed companies. Next to his books, his chief satisfaction was in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well-formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by a severe attack of the gout, and in a short time after that, lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station.

Bishop Law was interred in the cathedral of Carlisle, in which a handsome monument is erected to his memory.<sup>1</sup>

<sup>1</sup> Life by Dr Paley, written for Hutchinson's 'History of Durham.'



## Hugh Farmer.

BORN A. D. 1714.—DIED A. D. 1787.

THIS learned dissenting divine was born in the neighbourhood of Shrewsbury, in the year 1714. He early devoted himself to the ministry, and was educated under Dr Owen of Warrington and Dr Doddridge. He undertook the charge of a congregation in London, and for a time maintained considerable reputation as a preacher. In 1761 he published an essay, entitled 'An Enquiry into the Nature and Design of Christ's Temptation in the Wilderness,' the general intention of which is to show that this part of the evangelical history was only a divine vision premonitory of the labours and offices of our Lord in his future ministry. In 1771 he published a 'Dissertation on Miracles,' designed to show that they are arguments of a Divine interposition.' In 1775 he published an 'Essay on the Demoniacs of the New Testament.' His last work appeared in 1783, and was entitled 'The general prevalence of the worship of human spirits in the ancient Heathen nations asserted and proved.' These publications, particularly the two former, involved their author in considerable controversy. They prove their author to have been an original, and sometimes a profound thinker; but they contain views of scriptural doctrine greatly at variance with generally received opinions.

## Samuel Badcock.

BORN A. D. 1747.—DIED A. D. 1788.

THIS dissenting minister of distinguished learning and ability, was born at South Molton, Devonshire, in the year 1747. His father was a respectable butcher. His friends being dissenters, he was brought up to their profession, and received a grammar education in his native town. Evincing at an early period a predilection for the ministry, and a propensity to study, he was placed in the dissenting academy, then conducted at Ottery-St-Mary, Devon; and subsequently at another academy kept for the education of the dissenting ministry at Taunton. On completing his studies, he was ordained over an Independent congregation at Beer-Regis in Dorsetshire. He continued here about one year, and removed in 1767 to a larger congregation at Barnstaple. While at Barnstaple he met with some of Dr Priestley's writings, with which at first he was so much fascinated, that he visited the doctor at Calne in Wiltshire, and commenced an intimacy and a correspondence with him. However at first Mr Badcock may have been struck with the apparent learning of Dr Priestley and the boldness of his theories, their true sources did not long remain concealed from his acute and penetrating mind, as will appear in the sequel. After continuing about nine or ten years at Barnstaple, some charges were raised against his character, which he is said to have satisfactorily repelled. However, he quitted the place, and removed to South Molton to take charge of a much smaller



congregation, in the year 1777. Here his stipend being small and inadequate to his wants, he became a writer in several of the London periodicals, among which were 'The London Review,' 'London Magazine,' 'General Evening Post,' 'St James's Chronicle,' and some others. He was also taken notice of and assisted by some distinguished persons in his neighbourhood. In 1780 he became a writer in the 'Monthly Review.' About the same time he took part in the controversy then going on between Dr Priestley, Dr Price, and others, on the materiality of the human soul. Mr Badcock published a small pamphlet, but of great ability, entitled 'A slight sketch of the controversy between Dr Priestley and his opponents.' In 1781 he distinguished himself as the reviewer and opponent of Mr Madan's work, entitled 'Thelyphthora.' The review was considered an eminent display of learning, argumentation, and genius. The same year he wrote a poem under the title of 'The Hermitage.' In the controversy respecting Chatterton, Mr Badcock also took a distinguished part in the character of reviewer. Upon the publication of Dr Priestley's 'History of the corruptions of Christianity,' Mr Badcock undertook the review of it in the Monthly. He bent the chief resources of his learning and genius against that part which relates to the opinions concerning Jesus Christ. Mr Badcock's first article appeared in the 'Monthly Review' for June, 1783. In less than a month Dr Priestley published a 'Reply,' though the conclusion of the article had not yet appeared. The review evidently pained and mortified Dr Priestley to a very high degree, especially as coming from a periodical conducted by some of his friends. He did not, however, know the writer of the article. In the September following appeared the remainder of the review, with an answer to Dr Priestley's defence. It was generally admitted to be a most triumphant refutation of Dr Priestley's opinions, as well as one of the most elaborate specimens of criticism that modern times had furnished.

In the early part of 1783 Dr White of Wadham college, Oxford, and professor of Arabic, was chosen Bampton lecturer for the ensuing year, and highly appreciating Mr Badcock's talents and learning, he took a journey to South Molton for the purpose of engaging his assistance. He readily engaged in the service, and furnished very considerable, and certainly the most able and eloquent, parts of these distinguished sermons. The secret was kept for some years; but at length, after Mr Badcock's death, it was made public in consequence of a note of hand for £500 being found among his papers, signed by Professor White, and which had been given for an engagement into which Mr Badcock had entered to assist Dr White in a history of Egypt. Dr White being compelled after Mr Badcock's death to pay the whole of that sum, he published a statement of the whole of his literary obligations to Mr Badcock, and also to Dr Parr, who had rendered some little assistance in the Bampton lectures. It appears from Dr White's own statement that Badcock furnished nearly the whole of the first lecture, the best part of the 3d, about a fourth of lecture 5th, almost the whole of the 7th, and nearly half of the 8th, with about one-fourth of the notes to the whole volume. Besides these services, Badcock supplied occasionally manuscript sermons to Dr White and some of his friends.

In the year 1786 Mr Badcock quitted the dissenting ministry, and in



the following year was ordained by Dr Ross, bishop of Exeter. His ordination was distinguished by these remarkable facts;—he was not examined in any branches of learning; he received deacon's orders one Sunday, and priest's orders the following. Upon Mr Badcock's saying that he neither expected nor desired such marks of distinction. The bishop replied, "But, Mr Badcock, I choose to distinguish you." He received a curacy at Broad-Clyst, near Exeter. Shortly after his ordination he was constrained through repeated and violent pains in the head to resign his curacy. He became, however, assistant preacher to Dr Gabriel at the Octagon chapel, Bath. During his residence at Bath he preached and printed a charity sermon which was not published, and also preached an assize sermon that was much admired, and printed after his death. He died at the house of his friend, Sir John Chichester, Bart., in London, on 19th May, 1788, in the 41st year of his age. Besides his publications and writings already mentioned, he was the author of some curious memoirs of the family of Mr John Wesley, and some fugitive pieces. He commenced a history of his native county, some of the materials of which are said—by a writer in 'The Gentleman's Magazine'—to have fallen into the hands of Sir Lawrence Palk. We suspect that the materials here alluded to consisted of the history of the dissenters, and their congregations in that county. The whole of which, or nearly so, has, we believe, been lately published in 'The Congregational Magazine,' under the head of 'Dissenting Statistics for Devonshire.' Mr Badcock was one of the most distinguished literary men of his day. His judgment was singularly acute and comprehensive; his learning profound and various; his genius fertile and lively, but regulated by a most exquisite taste. As a writer his style was both powerful and popular; singularly finished, yet perfectly easy and graceful. It is to be deeply regretted that the printed remains of such a man should consist almost entirely of fragments, patches of other men's sermons, and critiques.

### **Bishop Shipley.**

BORN A. D. 1714.—DIED A. D. 1788.

JONATHAN SHIPLEY was born in 1714, and after having received a liberal education, was sent to Christ church, Oxford, where he graduated about the year 1735, and proceeded to the degree of M. A. in 1738. While at the university, he wrote a monody on the death of Queen Caroline, which was considered of very superior merit. He became a prebendary of Winchester in 1743, and two years afterwards, chaplain to the duke of Cumberland, whom he accompanied to the continent. On his return to England in 1748, he took the degrees of B. D. and D. D., and obtained successively a canonry of Christ church, Oxford, the deanery of Winchester, the livings of Silchester and Chimbolton, and the bishopric of St Asaph. This last preferment took place in 1769, on the death of Bishop Newcombe. He died on the 9th of December, 1788, leaving a son—the celebrated Dean Shipley—and

<sup>1</sup> See Congregational Magazine for 1825.



two daughters, one of whom was married to Sir William Jones. He distinguished himself in the political world chiefly by his hostility to the American war, which, it is supposed, precluded him from further preferment. In 1774 he printed 'A Speech intended to have been spoken on the Bill for altering the Charters of the Colony of Massachusetts Bay.' His collective works, comprising sermons, charges, and parliamentary orations, edited by Mainwaring, were published in 1792. Bishop Shipley was a man of considerable talents and sterling integrity.

### **Robert Robinson.**

BORN A. D. 1735.—DIED A. D. 1790.

ROBERT ROBINSON was born at Swaffham in the county of Norfolk, on the 8th of October, 1735. His father was a native of Scotland. His mother was descended from a respectable family, and to the advantages of a good education she added an amiable temper and gentleness of manners. They had three children, of whom Robert was the youngest. He was put to school when six years old, and soon drew the attention of his teacher, as exhibiting more than usual promise. In the mean time, his father removed from Swaffham, and settled at Scaring. He soon after died, and left the destitute mother to provide for herself and three children. At Scaring was a grammar-school where Lord Thurlow and some other distinguished persons received the rudiments of their education. Desirous of encouraging her son's predilection for learning, Mrs Robinson made an effort to maintain him at this school; but her resources proved inadequate to the expense. So favourable an impression had he made, however, on his teacher, the Rev. Joseph Brett, and so much did this gentleman respect the motives and virtues of the mother, that he kindly offered to instruct his pupil without compensation. On these terms he continued at school till he was fourteen years old, studied French and Latin, and made rapid proficiency in most of the branches commonly pursued at such institutions. The time had now come when it was necessary to decide on his future destination. So many discouragements were in the way of his being a scholar, and so many difficulties to be encountered, that he was finally bound apprentice to a hair-dresser in London. To this new employment he at first devoted himself with commendable industry, received the approbation of his master, and was able to boast of a due proficiency in the mysteries of his trade. But his mind was too active to rest in vacuity; his love of books too strong to be conquered by the routine of a barber's shop. It was his custom to rise at four in the morning, and from that hour till called to his master's service, he was busy in reading such books as he could collect from the cheap stalls, or borrow from his friends.

His thoughts early took a religious bias; and after going to London, a constant attendance on public worship was among his greatest pleasures. Gill, Guise, Romaine, and Whitefield, were his favourite preachers. His diary at this time indicates no small degree of religious enthusiasm, and proves him to have gradually attached himself to the



Methodists. Whitefield, in short, was his adviser and friend, to whom he applied in all cases of spiritual difficulty, and with whom he familiarly corresponded. On one occasion, Whitefield read to his congregation at the Tabernacle, two of Robinson's letters, while the writer was present. Encouraged by the favourable opinion of so distinguished a man, and moved by the advice of his friends, it is not a matter of surprise that he should begin to think himself destined to walk in a broader sphere than the one on which he had entered. So great, indeed, was the esteem and respect which he gained by his genius and good character, that his master was not reluctant to comply with the general voice, and give up his indentures.

At the age of nineteen he commenced preaching among the Methodists. His youth, his amiable manners, his vivacity and native eloquence, drew around him many hearers, and gave a charm to his preaching which could not fail to please. His voice was clear and melodious, his elocution easy and distinct, his language flowing, and all his external accomplishments engaging. These advantages, heightened by a liberal degree of youthful enthusiasm, crowned his first efforts with success, and animated his future exertions. He spared no pains to cultivate the powers which nature had bestowed on him, and frequently declaimed by the hour in private, that he might acquire the habit of a ready delivery, and a free use of language. In this practice the foundation was laid of his subsequent eminence as a public speaker. Among the Methodists, Robinson preached chiefly in Norwich, and different parts of Norfolk and Cambridgeshire. While thus employed he resisted a temptation which deserves to be recorded as a proof of his early integrity and strength of principle. The incident is thus mentioned by Dr Rees in his sermon preached on the occasion of Mr Robinson's death:—"A rich relation, who had promised to provide liberally for him, and who had bequeathed him a considerable sum in his will, threatened to deprive him of every advantage which he had been encouraged to expect, unless he quitted his connexion with the dissenters; but the rights of conscience, and the approbation of God, were superior, in his regard, to every worldly consideration; he preserved his integrity, steadily maintained his principles, and persevered in his connexion with the dissenters, but forfeited the favour of his relation and every advantage, which, living or dying, he had in his power to bestow."

The causes leading to his separation from the Methodists are not distinctly known; but he had not preached with them more than two years, when, at the head of a few persons associated for the purpose, he formed an Independent society in Norwich. At this time he was a Calvinist. He adopted the rules and discipline common to other Independent churches, and administered the ordinances after the same manner. In the year 1759, not long after this society was organized, Mr Robinson was invited to take charge of a Baptist congregation at Cambridge. He was already convinced that adults were the only proper subjects of baptism, and he had himself been baptized by immersion. The Cambridge society was small, and the pecuniary circumstances of its members such as to afford him no more than a very scanty support. When he commenced preaching in Cambridge he was twenty-three years of age, and two years afterwards he was ordained according to



the usual mode of the dissenters. He had been married a little before to a young lady of Norwich.

Mr Robinson's own account of his settlement, written at a later period of his life, will show his prospects to have been not the most flattering. In reference to this subject, he observes,—“The settlement of Robinson seems rather a romantic than rational undertaking, for this pastor was to be maintained. He had not received above ten guineas from his own family for some years; he had no future prospect of receiving any; his grandfather had cut him off with a legacy of half-a-guinea. He had received only a hundred pounds with his wife, and this he had diminished among the Methodists. He had never inquired what his congregation would allow him, nor had any body proposed any thing. They had paid him for the first half-year three pounds twelve shillings and fivepence; they had increased since, but not enough to maintain him frugally; there was no prospect of so poor a people supplying him long, especially should his family increase, which it was likely to do. Besides, the congregation, through the libertinism of many of its former members, had acquired a bad character. These would have been insurmountable difficulties to an older and wiser man; but he was a boy, and the love of his flock was a million to him. His settlement, therefore, on this article, should be no precedent for future settlements.” His congregation, however, grew larger, and the time came when his annual income was increased to more than ninety pounds. At first he lived at Fulbourn, five miles from the place of his Sabbath duties, where he contracted an acquaintance with Mr Graves, a gentleman of property and benevolence, from whom he received many substantial tokens of friendship. He next removed to Hauxton, about the same distance from Cambridge, where he resided for several years, the tenant of a humble cottage, devoted assiduously to his professional labours, and providing for the support of a numerous family and an aged mother. On the Sabbath he often preached three times, and during the week several times in the neighbouring villages. He was intimate with all the surrounding clergy among the dissenters, and had, for his early companions, Rowland Hill and Charles de Coetlogon.

In the midst of his professional labours, he was a diligent student in theology and literature. Free access to the libraries of the university of Cambridge, and conversation with the learned men residing there, enabled him to pursue his studies with advantage. He was an admirer of Saurin, and in 1770 translated and published two of his sermons. The success of his project was quite equal to his expectation, and he afterwards translated at different times, five volumes of sermons selected from Saurin. These have gone through several editions; and, together with a sixth volume by Hunter, and a seventh by Sutcliffe, constitute the works of Saurin as they now appear in the English dress.

While residing at Hauxton, Robinson also published his ‘Arcana, or the Principles of the late Petitioners to Parliament for Relief in Matter of Subscription, in Eight Letters to a Friend.’ These letters were adapted to the times, and attracted a lively attention. The dissenters were making all possible exertions to have the law repealed, which required from them subscription to the articles: Presbyterians and Baptists,—orthodox and heterodox,—united their forces to abolish a law, which operated with equal severity on them all, and which was in itself



so flagrant an encroachment on justice, liberty, the rights of conscience, and the claims of humanity. All rallied under the same banner, and cried out with one voice against the oppression which weighed them down, till, after many unsuccessful struggles, their voice was heard, their petitions heeded, and dissenting ministers and schoolmasters were allowed the privilege of prosecuting their peaceful avocations without violating their conscience by subscribing the thirty-nine articles, or subjecting themselves to a civil penalty by resisting so unholy a requisition. During this struggle for Christian freedom the above letters were written. Clothed in a language always sprightly, they were well-calculated for popular effect; they enter largely into the chief points of the controversy, and, bating some defects of style, and perhaps occasional faults of sentiment, it will be rare to find a more ingenious vindication of the rights and privileges of Christian liberty.

Robinson left Hauxton in 1773, and settled at Chesterton, within two miles of Cambridge. This brought him nearer to the centre of his charge, and the facilities for his literary pursuits were multiplied by his proximity to the university. But his income was not yet adequate to support a family of nine children, and he was compelled to look around him for other sources of emolument. He turned his attention to agriculture. By rigid economy, personal inspection of his affairs, judicious investments, and a spirit of enterprise that never slumbered, he found himself in a few years a thriving farmer, and had the joy to feel, that, by the blessing of Providence, his numerous family was beyond the grasp of want, and the caprice of fortune. Mr Dyer thus speaks of his character as a farmer and economist:—"It would be no less agreeable than instructive, to survey his rural economy and domestic arrangements in his new situation; the versatility of his genius was uncommon; and whether he was making a bargain, repairing a house, stocking a farm, giving directions to workmen, or assisting their labours, he was the same invariable man, displaying no less vigour in the execution of his plans, than ingenuity in their contrivance. The readiness with which he passed from literary pursuits to rural occupations, from rural occupations to domestic engagements, from domestic engagements to the forming of plans for dissenting ministers, to the settling of churches, to the solving of cases of conscience, to the removing of the difficulties of ignorant, or softening the asperities of quarrelsome brethren, was surprising." This is the language of one who lived near him and saw him often.

About the year 1776 Robinson published his 'Plea for the Divinity of Christ.' This topic was now much agitated by reason of the late resignation of Lindsey and Jebb for scruples of conscience concerning the Trinity. Robinson's plea is drawn up with ingenuity, in a popular style and winning manner. Gilded offers were now made to him, if he would have the conscience to slide out of his errors, go up from the unseemly vale of poverty, and take his rest on the commanding eminence of church-preferment. To these overtures he was deaf; from his principles he could not be moved. When Dr Ogden said to him, in trying to unsettle his purpose, "Do the dissenters know the worth of the man?" he replied, "The man knows the worth of the dissenters." The 'Plea' was answered by Lindsey, but Robinson never replied; nor did he write any more in defence of the divinity of Christ.



His sentiments about this time underwent a change. During the latter years of his life he rejected the doctrine of the Trinity, and believed in the subordinate nature of Christ.

In 1777 Robinson published a curious tract, entitled 'The History and Mystery of Good-Friday.' In this pamphlet he traces back the church holy-days to their origin, and proves them for the most part to have arisen out of heathen or Jewish practices, and to derive no authority from the Christian religion. It contains a severe and somewhat rough philippic against the church of England, which boasts of being reformed, and having cast off the abuses of the Romish church, while yet many are cherished as unwarrantable and pernicious as those severed from the old stock. This tract was exceedingly popular, and ran speedily through several editions. But the work which produced greater excitement than any of our author's writings, was a 'Plan of Lectures on the Principles of Nonconformity,' published in 1778. Within a moderate compass it embraces all the points of controversy between the established church and the dissenters. Its manner is original and striking,—the time of its appearance favourable to its currency and interest, for the dissenters' bill was then pending in parliament. In the house of lords this 'Plan of Lectures' was honourably mentioned by Lord Shelburne; and in the house of commons, Burke read passages from it, which he attempted to turn to the disadvantage of the petitioners. Fox repelled his attack, and foiled his attempt. Many articles were written against it, and among others, strictures by Mr Burgess, prebendary of Winchester. Robinson replied to none except the latter, on which he bestowed a few remarks in his preface to the fifth edition.

The next literary enterprise of Robinson, was his translation of Claude's 'Essay on the Composition of a Sermon.' To this essay the translator added a life of the author, remarks on the history of preaching, and a vast body of notes, making together two thick volumes. The notes are written in the author's peculiar manner, full of spirit and vivacity, and discover a prodigious extent of reading. Some of them are valuable, many are highly entertaining; but they seem to have been hastily thrown together, and collected with too little discrimination. They occasionally descend to trifling incidents, anecdotes, and inapposite reflections, equally offensive to good taste, and barren of instruction.

Mr Robinson's celebrated volume of 'Village Sermons' was published in 1786. We have already observed that it was his custom to preach in the neighbouring villages, and frequently he tarried at a place over night, and held religious services early in the morning, before the labourers were gone to their work. In summer these exercises were conducted in the open air, and fully attended. The above volume is composed of discourses delivered on these occasions, and written out afterwards as dictated by the author to an amanuensis. They had evidently been prepared with care in his own mind, and they contain a copiousness of language, a felicity of illustration, and readiness in quoting and applying appropriate passages of scripture, rarely to be witnessed.

The last works in which our author was engaged, were the 'History of Baptism,' and his 'Ecclesiastical Researches.' These were also his largest works, each making a closely printed quarto volume. It had long been a source of regret among the Baptists, that no full and authentic history of their brethren existed; and that their opinions,



character, and progress, had never been represented to the world in the light they deserved. It was at length resolved by some of the leading members of this denomination to supply the deficiency, and appoint a suitable person to write a copious and accurate history. The general voice fixed on Robinson, and in 1781 he was invited by an authorized committee to undertake the task. He complied with the request, and immediately set himself about the gigantic labour of wading through the ecclesiastical records of ancient and modern times, appalled neither by the lumber of antiquity, nor the mountains of volumes which have been raised by the prolific industry of later ages. The 'History of Baptism' was chiefly printed before the author's death, but not published till after that event. It contains a vast fund of historical knowledge on the subject which he professed to treat, and indicates an uncommonly deep and patient examination. The 'Ecclesiastical Researches' was a posthumous work, and, having been left in an unfinished state, is in many respects imperfect.

During the last years of Robinson's life, his health and his intellect gave symptoms of a rapid decline. Of this he appeared to be fully aware; for to a friend, who visited him not long before his death, he said, "You are come to see only the shadow of Robert Robinson." In the spring of 1790, he engaged to preach charity sermons for the benefit of some schools at Birmingham. He left home on the 2d of June in a languid frame of body and mind; but so well did he bear the fatigue of the journey, that he preached twice on the following Sabbath. On Monday evening he was taken ill, and his friends were alarmed; but he gained strength the next day. He retired to rest late in the evening after eating his supper with a good appetite, but was found lifeless in his bed next morning.

In 1807 Mr Flower published the 'Miscellaneous works of Robert Robinson,' in four volumes, to which he prefixed a brief memoir of the author's life and writings. This edition comprises all his works, except the 'History of Baptism,' 'Ecclesiastical Researches,' 'Village Sermons,' and 'Notes to Claude.' Among his best writings are the prefaces to the several volumes of Saurin.

Among the numerous excellencies of Robinson's style, there are some glaring faults. His imagination is brilliant and active, but it rambles without license, and luxuriates without moderation. He never wants an apposite figure to illustrate any position; but his choice is frequently ill-judged, and rests on low images unworthy of his subject. This may be accounted for, perhaps, from the circumstances of his education, and from his invariable habit of bringing down his language to the plain country people to whom he preached. Another fault is want of method and looseness of reasoning. This fault is not perpetual, but it occurs too often. Logic was not his strongest point; he loved not that his fancy should be clogged and hampered by the trammels of the schools; he chose a path of his own, and in his passion for freedom was impatient of the restraints which others have thought so wholesome a branch of discipline, and so useful in checking the exuberance of a prurient imagination, and maturing the decisions of a wayward judgment. It needs hardly be added that his taste partook of those defects; it is sometimes bad, and often not to be commended.<sup>1</sup>

<sup>1</sup> Abridged from Memoir by Jared Sparks.



## John Wesley.

BORN A. D. 1703.—DIED A. D. 1791.

JOHN WESLEY, the founder of the religious body called Wesleyan Methodists, was born June 17th, 1703. His father, Samuel Wesley, was the son of a nonconformist minister, but studied for the church of England, and was appointed to the livings of Epworth and Wroote, in Lincolnshire. At the former of these places, John, the subject of the present sketch, was born. Both his parents seem to have been distinguished by moral and intellectual worth; in their characters a curious observer might, perhaps, be able to trace certain characteristic features of their son's mind. When six years old he was exposed to imminent peril by a fire which occurred in his father's house. During the bustle of the event, he was left neglected in the nursery, but, being seen from the outside, was taken out just before the falling in of the roof. This escape—a remarkable event in the life of a man who has exerted such an influence on society—he himself seems to have gratefully remembered through life; and—in allusion, it is supposed, to this deliverance, though, perhaps, also with a reference to his religious condition—beneath a portrait of him there was represented a house on fire, accompanied with the motto, “Is not this a brand plucked out of the fire?”<sup>1</sup> At the end of 1715, another and somewhat different kind of domestic alarm occurred in his father's family. This arose from certain noises and appearances by which it seems even the venerable divine and his wife were induced to believe that some supernatural visitant had taken up quarters in their house. John was at this time absent at school; but it may easily be conceived that the circumstances would produce an effect on his mind; and in a narrative which he published in the ‘*Arminian Magazine*,’ he enters into the particulars of the affair, premising, that when he was very young he heard several letters read, giving an account of strange disturbances in his father's house at Epworth in Lincolnshire; and that when he went down thither in the year 1720, he “carefully inquired into the particulars,”—“spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge.”

At the Charter-house, young Wesley seems to have recommended himself to the master by his proper conduct; and although he appears to have suffered much, when there, from older boys, yet he was accustomed, in later life, to visit the scene where he had spent so many of his earlier days. Even in boyhood, however, according to his own declaration at a later period of his life, his mind was restless and uncomfortable. “I distinctly remember,” says he, “that even in my childhood, even when I was at school, I have often said, They say the life of a school-boy is the happiest in the world, but I am sure I am not

<sup>1</sup> Perhaps it was also in this double reference that, in prospect of a fatal issue to an illness with which he was attacked, he composed for himself the following epitaph: “Here lieth the body of John Wesley, a brand plucked out of the burning, who died of a consumption, in the fifty-first year of his age, not leaving, after his debts are paid, ten pounds behind him,” &c.



happy, for I am not content, and so cannot be happy." When seventeen years of age, he removed to Christ church, Oxford, where, although of cheerful and lively manners, he prosecuted his studies with diligence. Previously to taking orders, he corresponded with his parents on certain topics of religion, among others the doctrine of predestination,—a point so apt to excite the speculation and perplex the mind of a young academic inquirer; and to those well-known practical works, Thomas à Kempis's 'Imitation of Christ,' and Jeremy Taylor's 'Holy Living and Dying,' he seems to have paid particular attention at this period of his life. At length, in the autumn of 1725, he was ordained by Dr Potter, bishop of Oxford. In spite of ridicule on account of his religious strictness, he was elected fellow of Lincoln college in the spring of the following year. "Entering now," says he, "into a new world, I resolved to have no acquaintance by chance, but by choice, and to choose such only as I had reason to believe would help me on my way to heaven. In consequence of this, I narrowly observed the temper and behaviour of all that visited me. I saw no reason to think that the greater part of these truly loved or feared God. Such acquaintance, therefore, I did not choose; I could not expect they would do me any good. Therefore, when any of these came, I behaved as courteously as I could; but to the question, When will you come to see me? I returned no answer. When they had come a few times, and found I still declined returning the visit, I saw them no more." At this time he also began to keep a diary. Within a year after his election, he was chosen moderator of the classes, and Greek lecturer; and we find him at this time laying down a plan of study, comprehending not only divinity, but also classics, logic, metaphysics, morals, Hebrew, Arabic, natural philosophy, poetry, and oratory. He also devoted some attention to the study of mathematics; in allusion to which, however, he says, in a letter to his mother, "I think, with you, that there are many truths it is not worth while to know. Curiosity might be a plea for spending some time upon them, if we had half-a-dozen centuries of lives to come; but it is ill husbandry to spend much of the small pittance now allowed us, in what makes us neither a quick nor a sure return." Soon after this appointment he left Oxford and settled at Wroote as curate to his aged father, in which situation he received priest's orders from Bishop Potter. In two years from the time of entering on his parochial cure, he returned to Oxford, where he acted as moderator at disputations held in the hall of his college. Finding at the university an association of young men devoted to religious pursuits, one of whom was his younger brother Charles—afterwards distinguished as his associate in the cause of Methodism—he became leader of the little society;<sup>2</sup> and he followed as a religious adviser William Law,

<sup>2</sup> It seems to have been from the circumstance of a young man at Christ church remarking in reference to this association, as similar to an ancient sect of methodical physicians—"Here is a new set of Methodists sprung up," that this name became characteristic of Mr Wesley's followers. This little society was the nucleus of the two numerous bodies now called the Wesleyan and Calvinistic Methodists, and intimately connected with the great revival of religion which took place in the last century. Mr John Wesley's account is as follows: "In November, 1729, four young gentlemen of Oxford, Mr John Wesley, fellow of Lincoln college; Mr Charles Wesley, student of Christ church; Mr Morgan, commoner of Christ church; and Mr Kirkham, of Merton college, began to spend some evenings in a week together, in reading chiefly the Greek



the celebrated author of a 'Serious Call.' His correspondence at this time, as well as the conduct he pursued as a member of what was profanely called 'The godly club,' strikingly displays the religious ardour of his mind. "When I observe," says he, in a letter to his mother, "how fast life flies away, and how slow improvement comes, I think one can never be too much afraid of dying before one has learned to live." It seems, however, that neither his piety nor his acuteness sufficiently preserved him from an austerity of habits scarcely accordant with a due regard for self-preservation, and from an oddness of behaviour inconsistent, perhaps, with that laudable prudence, directed by religious principle, and, in its own turn, guiding though not extinguishing religious zeal, for which the academic scene in which he acted may be supposed to have imperatively called.

During his residence at Oxford, Wesley was consulted in reference to a proposal that he should become his father's successor in the living of Epworth. The reasonings of his father and his brother Samuel in favour of his accepting a cure of souls, failed of gaining him over; and if his own account of his susceptibility to be moved from good impressions and cooled in his religious zeal was strictly just, we are not entitled, perhaps, to say, that he was wrong in holding out even against the remonstrances of so estimable a parent as Samuel Wesley. As to the force of his ordination vow, he consulted the prelate by whom he was ordained, and the answer was favourable to his own interpretation. We find him, however, in attendance on the death-bed of his father, who died in April, 1735; and after the decease of the latter, he proceeded to London, to present to Queen Caroline a work, by the late venerable divine of Epworth, on the book of Job. The latter of these events marks an important era in the life of Wesley. On occasion of his visit to London, he was informed, that the trustees of a colony which had been lately established at Georgia, in North America, had resolved to send out religious teachers for the instruction of the Indians and the colonists. A proposal was made to him that he should proceed on the expedition, but in this he declined to acquiesce. His mother, however, when consulted on the subject, replied, "Had I ten sons, I should rejoice that they were all so employed, though I should never see them more,"—and his friends, John Byron and William Law, expressed their approbation of his proceeding to this Christian service. He accordingly embarked at Gravesend, 14th October, 1735. He was accompanied by his brother Charles, and also by Mr Oglethorpe, by whom the co-

Testament. The next year, two or three of Mr John Wesley's pupils desired the liberty of meeting with them, and afterwards one of Mr Charles Wesley's pupils. It was in 1732, that Mr Ingham of Queen's college, and Mr Broughton of Exeter, were added to their number. To these, in April, was joined Mr Clayton, of Brazen-Nose, with two or three of his pupils. About the same time Mr James Hervey was permitted to meet with them and afterwards Mr Whitefield." At the period mentioned in the beginning of this extract, Mr Wesley found his brother Charles "in great earnestness to save his soul;" and he had received the "harmless name of Methodist," before his brother's return; for he adds, "in half-a-year after this my brother John left his curacy at Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men." From all which it appears, that Charles was the first modern Methodist, and that he laid the foundation of the religious societies which continue to be distinguished by that appellation. On the return of his brother to Oxford, however, the management of the society was committed to him; and no one was more fitted for the office.



lony had been founded, and two other individuals of the names of Ingham and Delamotte. In the same ship were twenty-six Moravians. In these Wesley found companions conformable to his own religious habits, but he appears to have been struck with the difference between his own fear of death and the calmness of his German friends, during a storm by which the ship was overtaken on her passage. At length, on the 5th of February, 1736, she anchored in Savannah river, and next day Wesley and his companions landed on an uninhabited island, and having proceeded to a rising ground, knelt down, and offered thanks to the Almighty. The former took up his residence at Savannah with the Moravians. "From ten friends," he says, "I am a while secluded, and God hath opened me a door into the whole Moravian church." His new situation, indeed, he seems to have exceedingly enjoyed. Besides teaching a school, he preached in public, and his services were attended by crowds of people. He discoursed successfully against luxury of dress, and, in accordance with the rubric of the church, insisted on immersion in the baptism of children. He seems to have gone farther than suited the views of certain of the colonists; and before he had resided a year in the colony, a warm opposition had arisen against both his brother and himself. At length he was thrown into a situation alike delicate and annoying. Sophia Causton, a lady related to the chief magistrate of Savannah, having been introduced to Wesley as a religious inquirer, he formed the idea of receiving her in marriage. Referring the matter, however, to the judgment of the Moravians, he yielded to their decision against the propriety of the union. But another scene in connection with this lady remains to be presented. Some time after, he reproved her for certain points of conduct, and even kept her back from the communion. On this a warrant was issued against him, and damages were laid at £1,000. He maintained that nine of the counts against him were not cognizable by the civil court before which he was summoned. Twelve of the jurors, too, opposed the indictment. At last, when month after month had passed, without the matter being brought to a decision, he fixed a day for setting off on his return to England. The magistrates interfered. He on his part declined to give either bond or bail. "I saw clearly," says he, "the hour was come for leaving this place, and soon as evening prayers were over, about eight o'clock, the tide then serving, I shook off the dust of my feet and left Georgia, after having preached the gospel there (not as I ought, but as I was able), one year and nearly nine months." After great difficulties, he, and one or two companions who attended him, arrived at Charlestown. Remaining there several days, he at length set sail for England; and on the passage homeward, he seems to have diligently cultivated his religious feelings. The ship in which he sailed cast anchor in the Downs very shortly after his friend George Whitefield—a name so intimately associated with his own—had set sail for Georgia. Wesley, hearing of his friend's vicinity, transmitted to him a letter advising him to return. Whitefield, however, proceeded; and in his journal, after landing in Georgia, he thus writes: "The good Mr John Wesley has done in America, under God, is inexpressible. His name is very precious among the people; and he has laid such a foundation, that I hope neither men nor devils will ever be able to shake."

On his arrival in London in 1738, Wesley met with three Moravians,



by one of whom, Peter Boehler, he was, according to his own statement, "clearly convinced of the want of that faith whereby alone we are saved;"<sup>3</sup> and on the 24th of May, when attending a meeting in Aldersgate street, where an individual was reading a preface by Luther to the epistle to the Romans, he felt, he says, that he trusted "in Christ alone for salvation," and "an assurance," he adds, "was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." The same year, he proceeded on a visit to the Moravians at Herrnhut in Germany, whence, after meeting with their celebrated leader, Count Zinzendorf, and observing the doctrine and organization of their society, he returned before the end of the year to England. Here he associated with a religious society which had been organized in London, composed, it would appear, in a great measure of Moravians. A love-feast, at which Whitefield was present, held at the beginning of 1739, is noticed by Wesley as an occasion of great excitement, and thus was ushered in a year remarkable for the bodily agitation, in the form of cries and convulsions, which attended the preaching of the Wesleys. There are certain circumstances by which this feature, so observable in the early history of Methodism, may be, to a considerable extent, explained. The necessity of personal assurance, as well, perhaps, as other favourite doctrines of Wesley, was peculiar, and fitted to produce a powerful effect on minds hitherto unaccustomed to such statements, when eloquently and pointedly enforced. Many, too, of Wesley's hearers seem to have been, in a great degree, destitute of Christian knowledge altogether, until Methodism was brought to bear upon them; so that the subject, or at least certain of its impressive doctrines, may, under his preaching, have fallen with the force of novelty upon their minds. Many of his auditors, too—a great proportion of whom were in the lower ranks—may have been free from that restraint on the public and turbulent expression of feeling which delicacy of manners might have enforced, while some, perhaps, were very willing to court the attention of the preacher by what might be supposed to gratify both his human love of influence, and his religious desire to benefit his hearers. Sincere and salutary as was probably much of the excitement that accompanied his preaching, and real as seem to have been some of the bodily affections that appeared among his auditors, there appears reason to believe that Wesley himself was not without experience of imposture in the case, and it seems that neither he nor his brother Charles had uniformly a very favourable opinion of such displays. "Some very unstill sisters," says the former on one occasion, "who always took care to stand near me, and tried who would cry loudest, since I have had them removed out of my sight have been as quiet as lambs. The first night I preached here, half my words were lost through the noise of their outcries; last night, before I began, I gave public notice that whosoever cried so as to drown my voice, should, without any

<sup>3</sup> "Peter Boehler," he says, "amazed me more and more by the account he gave of the fruits of living faith, the holiness and happiness which he affirmed to attend it. The next morning I began the Greek Testament again, resolving to abide by the law and the testimony, being confident that God would hereby show me whether this doctrine was of God." A fourth conversation with this excellent man, confirmed him still more in the sentiment, "that faith is—to use the words of our church—a sure trust and confidence which a man has in God, that through the merits of Christ, his sins are forgiven, and he reconciled to the favour of God."



man's hurting or judging them, be gently carried to the farthest corner of the room,—but my porters had no employment the whole night." Still, however, it were worse, perhaps, than rash to represent the bodily affections produced under Wesley's preaching as but a combination of folly and imposture, or to deny that in certain of these instances, there was a peculiar exercise of supernatural influence on the individuals immediately concerned.

It was near Bristol that Wesley commenced his career in England as a field-preacher. Whitefield had led the way by preaching, in the beginning of 1739, to the colliers at Kingswood in the neighbourhood of that city; and on his leaving the situation, Wesley succeeded him—although, according to his own account, he at first "could scarce reconcile himself to this strange way." Latterly, however, he threw aside all doubt as to his line of duty, and to one who expostulated with him on what churchmen considered his 'irregularities,' he replied thus: "As to your advice that I should settle in college, I have no business there, having now no office, and no pupils. And whether the other branch of your proposal be expedient, namely, to accept of a cure of souls, it will be time enough to consider when one is offered to me. But in the mean time, you think I ought to be still; because, otherwise, I should invade another's office. You accordingly ask, how it is that I assemble Christians who are none of my charge, to sing psalms, and pray, and hear the scriptures expounded; and think it hard to justify doing this, in other men's parishes, upon catholic principles. Permit me to speak plainly. If by catholic principles you mean any other than spiritual, they weigh nothing with me: I allow no other rule, whether of faith or practice, than the holy scriptures. But, on scriptural principles, I do not think it hard to justify what I do. God, in scripture, commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, not to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom, then, shall I hear, God or man? If it be just to obey man rather than God, judge you. A dispensation of the gospel is committed to me, and wo is me if I preach not the gospel. But where shall I preach it upon the principles you mention? Not in any of the Christian parts, at least, of the habitable earth; for all these are, after a sort, divided into parishes. Suffer me to tell you my principles in this matter. I look upon all the world as my parish: thus far, I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all, that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to: and sure I am that his blessing attends it. Great encouragement have I, therefore, to be faithful in fulfilling the work he hath given me to do. His servant I am, and as such am employed according to the plain direction of his word, as I have opportunity, doing good to all men. And his providence clearly concurs with his word, which has disengaged me from all things else, that I might singly attend on this very thing, and go about doing good." A strong excitement was produced by his ministrations at Bristol, and there, at length, on the 12th of May, the foundation of a meeting-house was laid. According to the advice of certain friends in London, Wesley took on himself the management and responsibility of the undertaking. He con-



fesses that he had not money to satisfy the claims; "but I knew," says he, "the earth is the Lord's, and the fulness thereof, and in his name set out, nothing doubting." After a few months' residence at Bristol, he proceeded to London. On his arrival, at Whitefield's request, he preached in the open air at Blackheath. With the rhapsodies of the French prophets, who had gained considerable influence over certain of the body to which he had attached himself, he appears to have been by no means satisfied, and his visit seems to have greatly contributed to quell certain quarrels and heart-burnings which had taken place in the society. Separation, however, was at hand. The body was composed partly of Moravians, and partly of Methodists or followers of Wesley. An individual of the name of Molther raised his voice against "the outward signs" that attended Wesley's preaching, and also stated certain opinions of his own to which Wesley was opposed. The latter left Bristol, and visited the society in London, of whose altered state he gives a melancholy picture. He explained texts that, according to his ideas, had been misinterpreted, and sought to reclaim such as he deemed in error. He at length went back to Bristol, but soon thereafter returned to London, and headed a secession from the Moravian party; nor did a conference which he held with Zinzendorf himself—who on this occasion visited England—effect a reunion of the Moravians and the Methodists. Whitefield, too, differed in religious sentiment with his early friend; and in 1740, when the former returned from America, he declined to proceed in connection with Wesley.

But the influence of the latter survived these unpleasant separations, as well as the virtual alienation from the church of England in which he had now involved himself. He extended his sphere of operation by visiting the north of England, where he found a congregation collected at Birstall under the care of John Nelson, a lay-preacher. He went on to Newcastle, and there his preaching was attended, as usual, with strong excitement. In returning from this tour, he paid a visit to his native parish of Epworth. An offer to preach in the church which he tendered to the curate being declined, he preached in the open air, not only on the Sunday after his arrival, but on several successive days. "I stood," says he, speaking of one of these occasions, "near the east end of the church, upon my father's tombstone, and cried, 'The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.'" Here, as elsewhere, his services were accompanied with great excitement among the hearers. The curate, however, seems to have treated him with insult. Nor was it at Epworth alone that he suffered in the cause he had espoused. Obloquy, and occasionally tumult, attended the preaching of the early Methodists. But in the respect and influence which he possessed among his followers, Wesley found what to his mind—warmed with piety, and, apparently, not altogether free from the love of power—perhaps more than counterbalanced the hostility he met with. His popular eloquence, associated with a calculating judgment, and aided by a sense, on the part of the people, of the influence he had exercised in creating the general excitement in which the Methodist church originated, go far to explain the power he exerted over the lay-preachers who, early in the history of Methodism, engaged in the ministry, and over the discipline of the congregations that were successively formed throughout the



country. Besides, even in the midst of his arduous exertions, he seems to have retained the ease and pleasantry of manner which characterized him when an under-graduate at Oxford. These personal qualifications, which fitted him for exercising so great an influence, were brought into immediate bearing on his disciples over the country, and contributed, no doubt, to multiply the number of his followers, by the wandering mode of life which he pursued. In the course of his official movements, he visited not only distant parts of England, but also Ireland and Wales; and even after his marriage—which, from the temper and conduct of his wife, proved an unfortunate one—he proceeded in his itinerating course. “I cannot understand,” says he, “how a Methodist preacher can answer it to God, to preach one sermon, or travel one day less, in a married than in a single state.”

In 1743, Mr Wesley, from “a strong desire to unite with Mr Whitefield, as far as possible,” and to cut off all “needless dispute,” wrote down his sentiments in the following terms: “There are three points in debate, 1. Unconditional election; 2. Irresistible grace; 3. Final perseverance. With regard to the first, unconditional election, I believe, that God, before the foundation of the world, did unconditionally elect certain persons to do certain works; as Paul to preach the gospel: that he has unconditionally elected some nations to receive peculiar privileges, the Jewish nation in particular: that he has unconditionally elected some nations to hear the gospel, as England and Scotland now, and many others in past ages: that he has unconditionally elected some persons to many peculiar advantages, both with regard to temporal and spiritual things; and I do not deny, though I cannot prove it is so, that he has unconditionally elected some persons to eternal glory. But I cannot believe that all those who are not thus elected to glory, must perish everlastingly: or, that there is one soul on earth, who has never had a possibility of escaping eternal damnation. With regard to the second, irresistible grace, I believe,—that the grace which brings faith, and thereby salvation into the soul, is irresistible at that moment: that most believers may remember some time when God irresistibly convinced them of sin: that most believers do, at some other times, find God irresistibly acting upon their souls: yet I believe, that the grace of God, both before and after those moments, may be and hath been resisted: and that, in general, it does not act irresistibly, but we may comply therewith, or may not. And I do not deny, that, in some souls, the grace of God is so far irresistible, that they cannot but believe, and be finally saved. But I cannot believe that all those must be damned in whom it does not thus irresistibly work: or, that there is one soul on earth, who has not, and never had any other grace, than such as does in fact increase his damnation, and was designed of God so to do. With regard to the third, final perseverance, I am inclined to believe that there is a state attainable in this life, from which a man cannot finally fall; and that he has attained this who can say, ‘Old things are passed away; all things in me are become new.’” In the course of his experience, he seems to have softened down his ideas of personal assurance as essential to saving faith. He appears, however, to have retained his Arminian sentiments to the end of life, so as to prevent a union being effected between his followers and those of Whitefield, although, before the death of the latter, these two old companions



seem to have renewed, if they had ever given up, their brotherly intercourse with each other. But, as may easily be supposed, he was called to wield the pen of controversy against divines of the English church. Three of his opponents were, Bishop Lavington, Bishop Warburton, and Mr Toplady. The 'Arminian Magazine' he commenced in 1780. This became a regular organ of Methodism; and he had previously established a Methodist school at Kingswood. He remained, however, a minister of the church of England, and had several of the clergy for coadjutors. To one of these, Dr Coke, he gave a commission to go out to America as superintendent of the cause of Methodism in that country, where it obtained a footing before the death of its founder. As to the affairs of the body at home, he was in the habit of conferring with certain of his friends; but he seems to have retained supreme power in his own hands. "I myself," says he, speaking of persons who conferred with him, "sent for these of my own free choice; and I sent for them to advise, not govern me. Neither did I, at any of those times, divest myself of any part of that power which the providence of God had cast upon me without any design or choice of mine. What is that power? It is a power of admitting into, and excluding from, societies under my care; of choosing and removing stewards; of receiving or not receiving helpers; of appointing them when, where, and how to help me; and of desiring any of them to meet me, when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power which I never sought; nay, a hundred times laboured to throw off; so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day." But in 1784, such a constitution was given to the conference as might secure to them the ecclesiastical superintendence of the Methodist churches after the demise of Wesley, who was now upwards of seventy years of age. "From this time," says Mr Watson, "he felt that he had nothing more to do than to spend his remaining life in the same spiritual labours in which he had been so long engaged; and that he had done all that a true prudence required to provide for the continuance and extension of a work which had so strangely enlarged under his superintendence." The settlement was effected by a legal instrument, enrolled in chancery, called 'A Deed of Declaration,' in which one hundred preachers, mentioned by name, were declared to be "the conference of the people called Methodists." By means of this deed a legal description was given to the term 'conference,' and the settlement of the chapels upon trustees was provided for, so that the appointment of preachers to officiate in them should be vested in the conference, as it had heretofore been in Mr Wesley. The deed also declares how the succession and identity of the yearly conference is to be continued, and contains various regulations as to the choice of a president and secretary, the filling-up of vacancies, expulsions, and all other matters connected with the societies, as forming one general connection. His life, however, was still to be preserved for a considerable time, and when more than eighty years of age, he was a vigorous old man.<sup>4</sup> Defective as his popular book on medicine

<sup>4</sup> May 31st, in his eighty-fourth year, he writes: "About five in the evening I preached at Killrail. No house would contain the congregation; so I preached in the



may evince him to have been in physic, he was right, perhaps, in thus accounting for his freedom from infirmity, when now upwards of seventy: "The chief reasons are, my constant rising at four for about fifty years; my generally preaching at five in the morning—one of the most healthy exercises in the world; my never travelling less, by sea or land, than four thousand five hundred miles in a year." At length, when eighty-five years of age, he writes: "I now find that I grow old;" and in 1790, he says, still more specifically: "I am now an old man, decayed from head to foot." Even then, however, he adds: "Blessed be God, I do not slack my labours; I can preach and write still." Next year, in the month of February, he caught cold, and on the 2d of March thereafter the venerable old man expired. On the day before his funeral his body was conveyed to the chapel, where it lay for public inspection, absurdly attired in a clerical dress. The Rev. Mr Richardson, who now lies with him in the same vault, read the funeral-service, in a manner that made it peculiarly affecting. When he came to that part of it, "Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear brother," &c. he substituted, with the most tender emphasis, the epithet 'father,' instead of 'brother,' which had so powerful an effect on the congregation, that from silent tears they universally burst out into loud weeping. The discourse, by Dr Whitehead, was delivered in the chapel to an astonishing multitude of people. A long inscription was placed upon his tomb; and another afterwards on the marble tablet erected to his memory in the chapel. Of the latter the following is a copy: "Sacred to the memory of the Rev. John Wesley, M.A. sometime fellow of Lincoln college, Oxford; a man in learning and sincere piety scarcely inferior to any; in zeal, ministerial labours, and extensive usefulness, superior, perhaps, to all men since the days of St Paul. Regardless of fatigue, personal danger, and disgrace, he went out into the highways and hedges calling sinners to repentance, and publishing the gospel of peace. He was the founder of the Methodist societies, and the chief promoter and patron of the plan of itinerant preaching, which he extended through Great Britain and Ireland, the West Indies and America, with unexampled success. He was born the 17th of June, 1703; and died the 2d of March, 1791, in sure and certain hope of eternal life, through the atonement and mediation of a crucified Saviour. He was sixty-five years in the ministry, and fifty-two an itinerant preacher. He lived to see, in these kingdoms only, about three hundred itinerant, and one thousand local preachers, raised up from the midst of his own people; and eighty thousand persons in the societies under his care. His name will be ever had in grateful remembrance by all who rejoice in the universal spread of the gospel of Christ. *Soli Deo Gloria!*"

Of his personal appearance, Hampson has given the following accurate description: "His face, for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and the most piercing that can be conceived, and a freshness of complexion, scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render him a venerable and

open air. The wind was piercingly cold, but the people regarded it not. Afterwards I administered the Lord's supper to about a hundred of them, and then slept in peace."



most interesting figure." In his demeanour, as in his countenance, "there was a cheerfulness mingled with gravity,—a sprightliness which was the natural result of an unusual flow of spirits, and was yet accompanied by every mark of the most serene tranquillity." Dr Johnson described Mr Wesley's conversation as 'good,' a word sufficiently indicative of his opinion of it; and, on one occasion, having regretted that he spent so little time with him, on a visit, Mrs Hall said, "Why, doctor, my brother has been with you two hours." He replied, "Two hours, madam! I could talk all day, and all night too, with your brother."

As a preacher, he had many qualifications in common with other eminent men, but some peculiar to himself. His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud, but clear and manly; his style neat, simple, and perspicuous, and admirably adapted to the capacity of his hearers. His sermons were always short: he was seldom more than half-an-hour in delivering a discourse, sometimes not so long. Of the manner and effect of his preaching, the following is an example: The late Rev. Mr Madan was educated for the bar. Some of his companions requested him one evening to go and hear Wesley, who, they were informed, was to preach in the neighbourhood, and then to return to them and exhibit his manner and discourse for their entertainment. With that intention he went to the house of God. Just as he entered the place, Mr Wesley read as his text, 'Prepare to meet thy God!' Amos iv. 12. with a solemnity of accent which excited his attention, and produced a seriousness which increased as he proceeded in exhorting his hearers to repentance. Madan returned to the coffee-room, and was asked by his companions, "if he had taken off the old Methodist." He replied, "No, gentlemen, but he has taken me off!" and from that time forsook their company, and became an eminently useful minister.

The following spirited character of Wesley is given by Nichols, in the fifth volume of his 'Literary Anecdotes:' "Where much good is done, we should not mark every little excess. The great point in which Mr Wesley's name and mission will be honoured is this: he directed his labours towards those who had no instructor,—to the high-ways and hedges,—to the miners in Cornwall, and to the colliers in Kingswood. These unhappy creatures married and buried among themselves, and often committed murders with impunity, before the Methodists sprang up. By the humane and active endeavours of him, and his brother Charles, a sense of decency, morals, and religion, was introduced into the lowest classes of mankind; the ignorant were instructed, the wretched relieved, and the abandoned reclaimed. He met with great opposition from many of the clergy; and unhandsome treatment from the magistrates, who frequently would refuse to check or punish a lawless mob, that often assembled to insult or abuse him. He was, however, one of the few characters who outlive enmity and prejudice, and received, in his latter years, every mark of respect from every denomination. His personal influence was greater than, perhaps, that of any other private gentleman in any country. It was computed that, in 1791, there were in the three kingdoms 80,000 members of this society. He visited them alternately, travelling 8,000 miles every year,—preached three or four times constantly in one day,—rose at four,



and employed all his time in reading, writing, attending the sick, and arranging the various parts of this numerous body of people. Amongst his virtues, forgiveness to his enemies, and liberality to the poor, were most remarkable; he has been known to receive into even his confidence those who have basely injured him; they have not only subsisted again on his bounty, but shared in his affection. All the profit of his literary labours, all that he received, or could collect, (and it amounted to an immense sum, for he was his own printer and bookseller,) was devoted to charitable purposes. Yet with such opportunities of enriching himself, it was doubtful whether the sale of the books would pay all his debts. His travelling expenses were defrayed by the societies which he visited. On a review of the character of this extraordinary man, it appears that, though he was endowed with eminent talents, he was more distinguished by their use than even by their possession. Though his taste was classic, and his manners elegant, he sacrificed that society in which he was particularly calculated to shine,—gave up those preferences which his abilities must have obtained, and devoted a long life in practising and enforcing the plainest duties. Instead of being ‘an ornament to literature,’ he was a blessing to his fellow-creatures; instead of ‘the genius of the age,’ he was ‘the servant of God.’ ”

### Bishop Horne.

BORN A. D. 1730.—DIED A. D. 1792.

GEORGE HORNE, bishop of Norwich, was born on the 1st of November, 1730, at Otham, near Maidstone in Kent, where his father was rector. Of a family of four sons and three daughters, he was the second son, and his education was commenced at home, under the instruction of his father. At thirteen, having made a good proficiency, he was sent to school at Maidstone under the Rev. Deotatus Bye, a man of good principles; and, at little more than fifteen, being elected to a Maidstone scholarship at University college, Oxford, he went thither to reside. About the time when he took his bachelor's degree, in consequence of a strong recommendation from his own college, he was elected to a Kentish fellowship at Magdalen. On June 1st, 1752, he took his master's degree, and in the year following he was ordained by the bishop of Oxford, and soon after preached his first sermon for his friend and biographer, Mr Jones, at Finedon in Northamptonshire.

At the early age of nineteen Horne had imbibed a very favourable opinion of the sentiments of Mr Hutchinson, which he afterwards adopted and disseminated without disguise. Supported by the learning and zeal of his friends, Mr Watson of University college, Dr Hodges, provost of Oriel, and Dr Patten of Corpus, he ably vindicated Hutchinson's principles against the invectives to which their novelty exposed them. That part, however, of the Hutchinsonian controversy which relates to Hebrew etymology was discountenanced by Horne, as in a great measure fanciful and arbitrary. His ‘Apology’ has been universally admired for its temper, learning, and good sense. The question agitated seems rather to involve the very essence of religion, than to concern Mr Hutchinson or his principles. The pamphlet which called forth the



apology was attributed by the public in general, and by Horne himself, to Mr Kennicott of Exeter college,—a man who had distinguished himself by an accurate acquaintance with the Hebrew, and two masterly dissertations, one on ‘The Tree of Life,’ the other on ‘The Sacrifices of Cain and Abel.’

Horne next took an active part in the controversy with Kennicott, on the propriety of collating the text of the Hebrew Bible with such manuscripts as could then be procured, in order to reform the text, and prepare it for a new translation into the English language. Horne strongly objected to the proposal, from a persuasion, among other serious reasons, that the wide principle upon which it was to be conducted might endanger the interest of genuine Christianity. He conceived that the unsound criticism to which the text would be liable by this measure, might afford some additional pretexts for the sceptical cavils of those, who, with affectation of superior learning, had already shown themselves active in discovering imaginary corruptions. About 1756 he had planned and begun to execute his ‘Commentary on the Psalms,’ which he did not complete and publish until twenty years after. It was a work in which he always proceeded with pleasure, and on which he delighted to dwell and meditate.

Soon after the publication of this valuable work, Dr Horne, feeling much concern at the progress of infidelity, to which the writings of Hume, now in great repute, seemed in no small degree to contribute, endeavoured to undeceive the world with respect to the pretended cheerfulness and tranquillity of the last moments of this unbelieving philosopher. He addressed an anonymous ‘Letter to Dr Adam Smith,’ in which, with clear and sound argument, and the most perfect natural good humour, he overthrows the artificial account given in Mr Hume’s life, by allusions to certain well-founded anecdotes concerning him, which are totally inconsistent with it.

In 1784 this letter was followed by his ‘Letters on Infidelity,’ which abound with instruction and entertainment, and are exceedingly well-adapted both to arm the minds of youth against the dangerous tendency of philosophizing infidelity, and to counteract any impressions which its specious garb and licentious easy temper may have already made. The unsoundness of Mr Hume’s opinions, and the futility of his arguments, are displayed in so happy a strain of ridicule, “That none,” says one of his biographers, “but an unbeliever can be angry, or even feel displeased.” The latter part of these letters is employed in attempting to show the fallacy of some miscellaneous objections against Christianity, brought forward by a modern advocate for infidelity.

On a vacancy happening in his college in 1768, he was elected to the office of president of that society. Nearly at the same time he married the daughter of Philip Burton, Esq. of Eltham, in Kent, by whom he had three daughters. The public situation of Mr Horne now made it proper for him to proceed to the degree of D.D.; and he was also appointed one of the chaplains to the king. In 1776 Dr Horne was elected vice-chancellor of the university of Oxford, which office he held for the customary period of four years. In this situation he became known to Lord North the chancellor, and this, it is probable, prepared the way to his subsequent elevation. In 1781, the very year



after the expiration of his office of vice-chancellor, he was made dean of Canterbury, and would willingly have relinquished his cares at Oxford to reside altogether in his native county of Kent; but he yielded to the judgment of a prudent friend, who advised him to retain his situation at Magdalen. In 1789, on the translation of Bishop Bagot to St Asaph, Dr Horne was advanced to the episcopal dignity, and succeeded him in the see of Norwich. Unhappily, though he was no more than fifty-nine, he had already begun to suffer much from infirmities. "Alas!" said he, observing the large flight of steps which lead into the palace of Norwich, "I am come to these steps at a time of life when I can neither go up them nor down them with safety!" The diocese was not to be long benefited by his piety and zeal. Even the charge which he composed for his primary visitation at Norwich, he was unable to deliver; and it was printed "as intended to have been delivered." From two visits to Bath he had received sensible benefit, and was meditating a third in the autumn of 1791, which he had been requested not to delay too long. He did, however, delay it too long, and was visited by a paralytic stroke on the road to that place. He completed his journey, though very ill; and, for a short time, was so far recovered as to walk daily to the pump-room; but the hopes of his friends and family were of short duration, for on the 17th of January, 1792, in the sixty-second year of his age, he expired.

It does not often fall to the lot of the biographer to record the life of a man so blameless in character and conduct as Bishop Horne. Whatever might be his peculiar opinions on some points, he was undoubtedly a sincere and exemplary Christian; and as a scholar, a writer, and a preacher, a man of no ordinary qualifications. The cheerfulness of his disposition is often marked by the vivacity of his writings, and the sincerity of his heart is everywhere conspicuous in them.

The works of Bishop Horne amount to a good many articles, which we shall notice in chronological order:—1. 'The Theology and Philosophy in Cicero's *Somnium Scipionis* explained, or a brief attempt to demonstrate that the Newtonian system is perfectly agreeable to the notions of the wisest ancients, and that mathematical principles are the only sure ones.' Lond. 1751, 8vo.—2. 'A fair, candid, and impartial state of the Case between Sir Isaac Newton and Mr Hutchinson,' &c. Oxford, 1753, 8vo.—3. 'Spicilegium Shuckfordianum, or a Nosegay for the Critics,' &c. Lond., 1754, 12mo.—4. 'Christ and the Holy Ghost the Supporters of the Spiritual Life,' &c. two sermons preached before the university of Oxford, 1755, 8vo.—5. 'The Almighty justified in Judgment.' A sermon, 1756.—6. 'An Apology for certain Gentlemen in the university of Oxford, aspersed in a late anonymous Pamphlet.' 1756, 8vo.—7. 'A view of Mr Kennicott's method of correcting the Hebrew text,' &c. Oxford, 1760, 8vo.—8. 'Considerations on the Life and Death of John the Baptist.' Oxford, 1772, 8vo. This pleasing tract contained the substance of several sermons preached annually at Magdalen college in Oxford, the course of which had commenced in 1755. A second edition in 12mo. was published at Oxford in 1777.—9. 'Considerations on the projected Reformation of the Church of England. In a Letter to the Right Hon. Lord North, by a Clergyman.' Lond., 1772, 4to.—10. 'A Commentary on the Book of Psalms,' &c. &c. Oxford, 1776, 2 vols. 4to. Reprinted in 8vo. in



1778, and three times since. With what satisfaction this good man composed this pious work, may best be judged from the following passage in his preface:—"Could the author flatter himself that any one would have half the pleasure in reading the following exposition, which he hath had in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly. Vanity and vexation flew away for a season, care and inquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursue it, and he can truly say that food and rest were not preferred before it. Every psalm improved infinitely on his acquaintance with it, and no one gave him uneasiness but the last, for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the songs of Sion he never expects to see in this world. Very pleasantly did they pass, and move smoothly and swiftly along; for when thus engaged he counted no time. They have gone, but have left a relish and fragrance on the mind, and the remembrance of them is sweet."—11. 'A Letter to Adam Smith, LL.D. on the Life, Death, and Philosophy of David Hume, Esq., by one of the people called Christians.' Oxford, 1777, 12mo.—12. 'Discourses on several subjects and occasions.' Oxford, 1779, 2 vols. 8vo. These sermons have gone through many editions.—13. 'Letters on Infidelity.' Oxford, 1784, 12mo.—14. 'Duty of contending for the Faith, Jude, ver. 3; preached at the primary visitation of the most reverend John, Lord-archbishop of Canterbury, July 1st, 1786. To which is subjoined a Discourse on the Trinity in Unity, Matth. xxviii. 19.' 1786, 4to. These sermons, with fourteen others, preached on particular occasions, and all published separately, were collected into one volume, 8vo, at Oxford, in 1795. The two have also been published in 12mo by the society for promoting Christian knowledge.—15. 'A Letter to the Rev. Dr Priestley, by an Under-graduate.' Oxford, 1787.—16. 'Observations on the Case of the Protestant Dissenters, with reference to the Corporation and Test Acts.' Oxford, 1790, 8vo.—17. 'Charge intended to have been delivered to the Clergy of Norwich at the primary visitation.' 1791, 4to.—18. 'Discourses on several subjects and occasions.' Oxford, 1794, 8vo, vols. 3 and 4,—a posthumous publication. A uniform edition of these and his other works, with his life, by Mr Jones, has been printed in 6 vols. 8vo. Besides these, might be enumerated several occasional papers in different periodical publications, particularly the papers signed Z. in the 'Olla Podrida,'—a periodical work, conducted by Mr S. Monro, a demy of Magdalen college, Oxford.

"Dr Horne," says a recent writer, "was a man of unaffected piety, cheerful temper, great learning, and, notwithstanding his propensity to jesting, dignified manners. He was much beloved in Magdalen college, of which he was president; the chief complaint against him being, that he did not reside the whole of the time in every year that the statutes required. He resigned his headship on being promoted from the deanery of Canterbury to the see of Norwich: the alleged reason was the incompatibility of the duties,—though other heads of houses, when made bishops, have retained their academical situations. He never manifested the least ill-humour himself, and repressed it, but with gentleness, in



others. Having engaged in a party at whist, merely because he was wanted to make up the number, and playing indifferently ill, as he forewarned his partner would be the case, he replied to the angry question, 'What reason could you possibly have, Mr President, for playing that card?'—'None upon earth, I assure you!' On the morning when news was received in college of the death of one of the fellows, a good companion, a bon vivant, Horne met with another fellow, an especial friend of the defunct, and began to condole with him: 'We have lost poor L——.'—'Ah! Mr President, I may well say, I could have better spared a better man.'—'Meaning me, I suppose?' said Horne, with an air that, by its pleasantry, put to flight the other's grief. Horne sometimes condescended to a jocularity which others, as highly placed, but of minds not so playful and good-natured, would have thought beneath them. An under-graduate waited on him according to rule, to ask leave out of college, saying he was going to Coventry. 'Better to go than be sent,' said the president. I have heard him preach at St Mary's before the university, and it was amusing to see how he employed himself during the psalms usually sung before the sermon,—beating time with his open hand upon the cushion,—ever and anon joining in the chant,—then arranging his notes, or wiping his spectacles. His delivery on these occasions was somewhat too familiar, approaching, if the term may be permitted, to the lack-a-daisical: yet he was at once convinced and convincing; it seemed as if he was free and easy in his exterior, because religion was to him interiorly a source of ease, and freedom, and comfort. For one thing he wrote he did deserve to have his wig singed. In a sixpenny pamphlet, in defence of the Corporation and Test Acts, now happily repealed, and of which the repeal was sought at the time of his writing, he answers the argument that the test leads to hypocrisy, the profanation of a sacred rite, and aggravated perjury, by the remark, 'What is this to the dissenters? *they are honest men!*' This is the insolence of domination, which even this mild and good man could not avoid."

### MICAHIAH TOWGOOD.

BORN A. D. 1700.—DIED A. D. 1792.

MICAHIAH TOWGOOD was born at Axminster, Devon, on the 6th of December, 1700. After having received a good education, he was ordained pastor in 1722 at Moreton-Hampstead; subsequently he removed to Crediton. About the year 1735 he produced a tract, entitled 'Recovery from Sickness.' In 1737 he published a work, entitled 'High-flown Episcopal and Priestley Claims freely examined;' in 1739, 'The Dissenter's Apology,' his most popular publication; in 1741, a pamphlet in favour of the war with Spain; in 1745, a tract against the Pretender's legitimacy; and in 1746, and following years, a series of letters, entitled 'The Dissenting Gentleman's Answer to Mr White.' He was also the author of several minor pieces and some tracts on baptism. In 1761 he accepted the tutorship in an academy for the education of dissenting ministers at Exeter, whither he had previously removed from Crediton. He resigned this office in 1769, but contin-



ued to preach until 1784. His death occurred on the 31st of January, 1792. His sentiments were Arian. Shortly after his decease, a memoir of him was published, in which it is said that "his religious sentiments were such as were deemed highly heretical when he first entered upon public life, on which account he found some difficulty in procuring ordination, and experienced the resentment of bigots long after; but," continues the biographer, "they would be esteemed what is termed orthodox by many in the present day, as he attributed to Christ a high degree of pre-existent dignity, and considered him as a proper object of religious worship."

## Thomas Townson, D. D.

BORN A. D. 1715.—DIED A. D. 1792.

DR TOWNSON was educated at a school, which, though in itself obscure—Felsted in Essex—numbered amongst its sons, Wallis and Barrow; and it may be mentioned, as one of the things which contributed to the future purity of Townson's character, that his father expunged from the copies of his school-classics which were put into his hands such passages as could only contaminate; at the same time enjoining him solemnly not to frustrate a father's care by indulging, on his own part, a curiosity that was culpable,—a precaution this which he ever remembered with gratitude, and recommended to the adoption of his friends.

Having obtained a fellowship at Magdalen college, Oxford, he made a tour on the continent with Messrs Drake and Holdsworth. The latter gentleman composed on this occasion, we are told, a journal of what he saw, with some care; he afterwards made the same tour again, when he abridged it; he went a third time, and then he burnt it—a word to the wise. On quitting college, where he lingered a few years after his return, he retired to the livings of Blithfield in Staffordshire, and Malpas in Cheshire; the former presented to him through Lord Bagot, his pupil, the latter by Mr Drake, his fellow-traveller. At Malpas he had for his co-rector—the parish consisting of two medieties—the father of Bishop Heber; and the future bishop, then a child, was a frequent visitor of his library, under the inspection, however, of the good doctor; the boy—as it proved afterwards in the man—being somewhat ungentle in his treatment of books, and apt, when he had squeezed his orange, to neglect it.

"Townson's manner of preaching was such, that you would pledge your soul," says his biographer, "on his sincerity. You were sure he longed for nothing so fervently as your salvation; your heart glowed within you, and you went home, resolved to love God above all, and your neighbour as yourself." In distributing bibles and other books of piety, he would often add to their value, in the eyes of those to whom he gave them, by an autograph, to some such effect as the following: 'A present to ———, from one of those who promised for him, at his baptism, that he should renounce the devil and the sinful lusts of the flesh; that he should believe all the articles of the Christian faith; and that he should walk in the commandments of God all the days of his life.'



God grant that these promises may be faithfully and religiously kept, for the comfort of him who made them, and the happiness of him for whom they were made.' Amongst his various literary labours, Dr Townson had composed with great diligence an exposition of the Apocalypse. He had some misgivings respecting the soundness of his foundations; he made it his special prayer, that if his system was wrong, his work might by some means or other be prevented from seeing the light. Obstacle after obstacle held his hand whenever he was about to revise it for the press; and at a later period he said, in allusion to this work, "I once thought I had it all very clearly before me, but I now suspect we know very little of the matter." The French revolution, it seems, had fractured his theory.

It was after a second tour upon the continent, made six-and-twenty years later than the first, and with the son of his former companion, that he settled down to the works on which his character as a theologian is founded, and which recommended him for the Regius professorship to Lord North. But his leaf was now in the sere,—ambition had spared him its noble infirmity,—the rural duties of the pastor were those in which he delighted, and he declined the chair. His years were now numbered, symptoms of dropsy having begun to show themselves; nevertheless, on new year's day, 1792, he was able to preach to his people on Prov. xxvii. 1. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth,"—a text with which he opened his ministry in that congregation, and with which, as it happened, he now closed it, for this was the last sermon he ever delivered. He breathed his last on the 15th of April, 1792. The clergy of his neighbourhood carried him to his burial; the people thronged about his grave weeping; and to this day the memory of Dr Townson is fresh and unfading in the parish of Malpas.

Dr Townson is best known as the author of 'Discourses on the Gospels,' in which he has pursued a masterly argument for the veracity of the evangelists, and the truth of Christianity.

### **Bishop Hinchliffe.**

BORN A. D. 1731.—DIED A. D. 1794.

THIS learned divine was born in Swallow-street, Westminster, in 1731, where his father was in the humble employment of a stable-keeper. He was educated, however, at Westminster school at the same time with Smith and Vincent, who were afterwards his successors in the headship of that celebrated academy. In 1750 he was elected to Trinity college, Cambridge, where he took his bachelor's degree in 1754, and about the same time became usher of Westminster school. He then took orders, and officiated as morning-preacher of South Audley-street chapel. He continued in these employments—taking his master's degree in 1757—until 1760, when he travelled into Germany, Italy, and France with Mr Crewe, afterwards member of parliament for Cheshire, who, when returned from his tour, settled on Dr Hinchliffe £300 a-year, and made him his domestic chaplain.

During his residence in Italy, he was favoured with an introduction



to the duke of Grafton, who had been contemporary with him at Cambridge, and soon after, in 1764, by the interest of his grace, he was appointed head master of Westminster school, on the resignation of Dr Markham, archbishop of York; but his ill state of health not being suited to such a laborious employment, he was obliged to resign in a few months after he had accepted it. He declined several advantageous offers that were made him if he would travel again; and being very easy in circumstances by the generosity of his friend and pupil, he intended to return and reside at college, when he was solicited by his noble patron to undertake for a few years the office of tutor to the young duke of Devonshire. In consequence of this, Dr Hinchliffe removed to Devonshire-house, and remained there till his grace went abroad. By the joint interest of his two noble patrons, he was presented to the vicarage of Greenwich in 1766. Dr Hinchliffe, it is said, was offered the tuition of the prince of Wales, which important trust he declined, from his predilection, as it is supposed, to what were called whig principles.

On the death of Dr Smith, in 1768, his lordship was elected, through the recommendation of the duke of Grafton, master of Trinity college, Cambridge; and scarce a year had elapsed, when he was raised to the bishopric of Peterborough on the death of Dr Lamb, in 1769, by the interest of the duke of Grafton, then prime minister. It is probable his lordship might have obtained other preferment, had he not uniformly joined the party in parliament who opposed the principle and conduct of the American war. The only other change he experienced was that of being appointed dean of Durham, by which he was removed from the mastership of Trinity college. He died at his palace at Peterborough, January 11th, 1794, after a long illness, which terminated in a paralytic stroke.

His lordship, although a man of considerable learning, published only three sermons, preached on public occasions. He was a graceful orator in parliament, and much admired in the pulpit. Mr Jones, in his life of Bishop Horne, says that "he spake with the accents of a man of sense—such as he really was in a superior degree—but it was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner in the church in which he could not be heard distinctly." The reason Mr Jones assigns, was, that he made it an invariable rule "to do justice to every consonant, knowing that the vowels will be sure to speak for themselves. And thus he became the surest and clearest of speakers: his elocution was perfect, and never disappointed his audience." Two years after his death, a volume of Bishop Hinchliffe's sermons were published; but, probably from a want of judgment in the selection, did not answer the expectations of those who had been accustomed to admire him in the pulpit.

### William Romaine.

BORN A. D. 1714.—DIED A. D. 1795.

THIS popular divine was the son of a French protestant who had taken refuge in England on the revocation of the edict of Nantes. He



was born at Hartlepool, on the 25th of September, 1714. After having passed some years at the grammar-school of Houghton-le-Spring, he was sent to Hertford college, Oxford; whence he removed to that of Christ church, where he proceeded B.A. in 1734, and M.A. in 1737.

He was ordained deacon in 1736 by the bishop of Hereford; and officiated for some time as curate of Loe-Trenchard in Devonshire; and afterwards as curate of Banstead and Horton, near Epsom. Sir Daniel Lambert, lord-mayor of London, appointed him his chaplain in 1741. Romaine had previously attracted some notice, by entering into a controversy with Warburton on the opinions avowed by the latter in his 'Divine Legation of Moses.' On the 4th of March, 1739, he preached a sermon before the university of Oxford, which was afterwards published under the title, 'The Divine Legation of Moses demonstrated from his having made express mention of, and insisted so much on, the doctrine of a Future state; whereby Mr Warburton's attempt to prove the Divine Legation of Moses from the omission of a future state, is proved to be absurd, and destructive of all revelation.' This was followed by a second sermon, entitled, 'Future rewards and punishments proved to be the sanctions of the Mosaic dispensation.' In 1742, he published a discourse, entitled, 'Jephthah's Vow fulfilled, and his Daughter not sacrificed,' which he had delivered before the university of Oxford. He was, some time afterwards, however, excluded as a university preacher, for advocating in a sermon called 'The Lord our Righteousness,' those Calvinistic doctrines by his staunch adherence to which he at length became so popular.

In 1748, he obtained the lectureship of St Botolph's, Billingsgate, and subsequently that of St Dunstan's-in-the-west. In 1749, he published an edition of Calasio's Hebrew Concordance; in which he was charged with having given unwarrantable interpretations of certain passages of scripture with a view to support the doctrines of the Hutchinsonians.<sup>1</sup>

He was appointed assistant morning-preacher at St George's, Hanover square, in the following year; but on receiving notice "that the crowd of people, attending from various parts, (to hear him preach,) caused great inconvenience to the inhabitants, who could not safely get to their seats," he consented to relinquish his office.

About the year 1752, he was appointed Gresham professor of astronomy; in 1756, he officiated as curate of St Olave's, Southwark; and, in 1759, he became morning-preacher at St Bartholomew the Great, Smithfield. In 1764, he was elected to the rectory of St Andrew, Wardrobe, and St Anne, Blackfriars. In this charge he remained up to the time of his decease, which took place on the 26th of July, 1795. "In his last illness," observes Simpson, "not one fretful or murmuring word ever escaped his lips. 'I have,' said he, 'the peace of God in my conscience, and the love of God in my heart. I knew before the doctrines I preached to be the truths, but now I experience them to be blessings. Jesus is more precious than rubies; and all that can be desired on earth is not to be compared to him.' He was in the full pos-

<sup>1</sup> The original of this work was the concordance of Rabbi Nathan, published at Venice in 1523. A second, and more correct edition, was published at Basil in 1581. The third edition is that of Calasio in four large volumes. Romaine's edition is a very splendid one in four volumes folio. In point of real usefulness, however, it is greatly inferior to Dr Taylor's Hebrew Concordance.



session of his mental powers to the last moment, and near his dissolution cried out, 'Holy, holy, holy, Lord God Almighty! Glory be to thee on high, for such peace on earth and good-will to men!' " His character in private life, although his temper was somewhat irritable, is said to have been remarkably amiable.

Besides his religious tracts, eight volumes of his sermons have been published. His 'Walk of Faith,' and 'Triumph of Faith,' are still deservedly held in high estimation.

"The following singular circumstance is recorded of this eminent divine: After he had been for some time in London, finding his ministry unsuccessful, he resolved on settling in his native county—where he might, probably, have passed his days unnoticed as a curate—and was actually on his way to the water side for the purpose of securing his passage, when a stranger accosted him, and inquired if his name was Romaine. The divine answered in the affirmative. 'So I suspected,' said the stranger, 'by the strong likeness you bear to your father, with whom I was well-acquainted.' A conversation ensued, in the course of which, Romaine admitted that he was about to depart for Durham, in consequence of his failure of obtaining preferment in the metropolis. The stranger, however, persuaded him to abandon his intended voyage, by stating that he thought he had sufficient interest in the parish of St Botolph to procure him the lectureship of that parish, which then happened to be vacant. Success attended his exertions; and Romaine—who considered the stranger's accost as an interposition of divine providence—thenceforth rapidly increased in estimation as a preacher." \*

### Thomas Balguy.

BORN A. D. 1716.—DIED A. D. 1795.

THOMAS BALGUY, son of the Rev. John Balguy, was born in 1716. He became archdeacon of Winchester, and was singularly honoured in being called to preach at the consecration of the following bishops:—Shipley, Shute, Barrington, North, Hurd, and Moore. All these sermons, with several others, were published. He edited the sermons of Dr Powell, and prefixed a life. In 1782, he published 'Divine Benevolence asserted and vindicated from the reflections of ancient and modern sceptics.' This is said to be a very able performance. He edited and published his father's 'Essay on Redemption,' and subsequently a volume of his own discourses, and a collection of his occasional sermons and charges. He died in 1795, at the age of 79.

### Andrew Kippis, D. D.

BORN A. D. 1725.—DIED A. D. 1795.

THIS very respectable and learned divine was born at Nottingham, on the 28th of March, 1725. Both by the father's and the mother's

\* Memoir in 'Georgian Era.'



side he was descended from ejected ministers. He received his grammatical education at Sleaford, and applied himself to his studies with so much diligence and success, that he excited the particular attention of Mr Merrivale, who was minister of a congregation of protestant dissenters in that town, and a man of taste and learning. By this gentleman he was much patronized and encouraged in his literary pursuits; he frequently expressed the strongest sense of his obligations to him; and it is supposed to have been by his advice and encouragement that he was first induced to direct his views to the ministry.

In 1741 young Kippis was admitted into the academy for the education of dissenting ministers at Northampton, under the care of Dr Doddridge. Here he applied himself closely to his studies, and by his general conduct greatly recommended himself to his tutor. When Kippis had been five years at Dr Doddridge's academy, he was invited to undertake the pastoral care of a congregation of protestant dissenters at Dorchester; but having, at the same time, received a similar invitation from Boston in Lincolnshire, he preferred that situation, and went to reside there in September, 1746. Here he continued four years; but probably having an inclination to reside nearer the metropolis, in 1750 he became minister of a congregation at Dorking in Surrey. On the death of Dr Obadiah Hughes, he was chosen pastor of the congregation in Prince's-street, Westminster; and he continued to preside over that congregation from 1753 till the time of his death.

His first publication appears to have been a sermon on the advantages of religious knowledge, preached at St Thomas's meeting-house in 1756, for the benefit of the charity school in Gravel-lane, Southwark. The following year he published a discourse concerning the Lord's supper, which passed through several editions. Soon after the commencement of the 'Monthly Review,' he became a writer in that literary journal, and continued to contribute to it for many years. In 1761, a periodical publication was commenced, entitled, 'The Library, or Moral and Critical Magazine,' in which Kippis agreed to take a part. In that work, the history of knowledge, taste, and learning in Great Britain was written by him; together with several miscellaneous essays.

In 1762 he was chosen successor to Dr Benson, as trustee of Dr Daniel Williams's library, in Red-cross-street, London. Dr Rees, speaking of Mr Kippis's election on this occasion, observes, that "this appointment afforded him an additional opportunity of being eminently and extensively useful in a variety of respects. His connection with the general body of protestant dissenting ministers belonging to the cities of London and Westminster, and with many charitable institutions which the liberality of dissenters has established, gave him frequent occasion to exercise his talents for the honour and interest of the cause to which, both by his sentiments and profession, he was zealously attached." As Mr Kippis's literary abilities and acquisitions were now well-known, he was, on the death of Dr Jennings, elected, in 1763, classical and philological tutor to the academical institution for the education of dissenting ministers, supported in London by the funds of William Coward, Esq. In 1766 he published an introductory discourse, which was delivered at the ordination of Mr Samuel Witton, at Lower Tooting, in Surrey. The following year, the university of Edinburgh conferred on him the degree of D.D.



In 1769 he published a sermon on the character of Jesus Christ as a public speaker, which was preached at Bridport, in Dorsetshire, at the ordination of Mr George Waters, and Mr William Youcet. The same year he published a sermon preached at Hackney, on the occasion of the death of Mr Timothy Laughner, who was minister of the Unitarian congregation in that place, and who was succeeded by Dr Price. In 1773 he published 'A Vindication of the Protestant Dissenting Ministers, with regard to their late application to Parliament.' This application was to remove the obligation they were under, as the law then stood, to subscribe the greater part of the articles of the church of England. In this pamphlet Dr Kippis says: "Religion, in every form of it which is consistent with the safety of the state, has an unlimited title to indulgence. I do not, therefore, think that liberty of conscience ought to be confined to Christianity. I am of opinion, that the magistrate has no right to interfere in religious matters, so as to lay any restraint upon, or to prescribe any test to, those who behave as peaceable subjects." At the close of this piece, he adds: "When biography shall relate, in future ages, the learned labours, and the eminent virtues of some of the present bench of bishops, she will at the same time record it with surprise and shame, as a strange inconsistency with their great abilities, and an astonishing blot in their characters, that they were capable of pleading for the continuance of laws which are repugnant to every dictate of wisdom, every precept of the gospel, and every sentiment of humanity." Dr Kippis's piece produced an answer from Dean Tucker, under the title of 'Letter to the Rev. Dr Kippis, occasioned by his Treatise entitled a Vindication,' &c. This controversy was carried on with much civility, however, on both sides. Dr Kippis styled Dr Tucker "the ablest apologist for the church of England;" and the dean says to Dr Kippis, "You, Sir, appear to me in the light of a very able advocate for your cause; and—what is much better, but which, alas! can be said of very few controversial writers—in the light of an honest man. You are, on the whole, a candid and impartial searcher after truth."

In 1777 he undertook the office of editor of the new edition of the 'Biographia Britannica.' This work engaged much of his time and his attention, and he was extremely solicitous to render it truly valuable. In the preface to the first volume he stated his ideas of the principles on which he was so desirous that it should be executed. He says, "It is our wish, and will be our aim, to conduct this publication with real impartiality. We mean to rise above narrow prejudices, and to record, with fidelity and freedom, the virtues and vices, the excellencies and defects of men of every profession and party. A work of this nature would be deprived of much of its utility, if it were not carried on with a philosophical liberality of mind. But we apprehend that a philosophical liberality of mind, whilst we do full justice to the merit of those from whom we differ, either in religious or political opinions, doth not imply in it our having no sentiments of our own. We scruple not to declare our attachment to the great interests of mankind, and our enmity to bigotry, superstition, and tyranny, whether found in papist or protestant, whig or tory, churchman or dissenter. A history that is written without any regard to the chief privileges of human nature, and without feelings, especially of the moral kind, must lose a considerable



part of its instruction and energy." At the close of the preface, Dr Kippis adds :—" Biography may be considered in two lights. It is very agreeable and useful, when it hath no other view than merely to relate the circumstances of the lives of eminent men, and to give an account of their writings. But it is capable of a still nobler application. It may be regarded as presenting us with a variety of events, that, like experiments in natural philosophy, may become the materials from which general truths and principles are to be drawn. When biographical knowledge is employed in enlarging our acquaintance with human nature,—in exciting an honourable emulation,—in correcting our prejudices,—in refining our sentiments,—and in regulating our conduct,—it then attains its true excellence. Besides its being a pleasing amusement, and a just tribute of respect to illustrious characters, it rises to the dignity of science ; and of such science as must ever be esteemed of peculiar importance, because it hath man for its object." When he had been some time engaged on the ' Biographia,' he found that the task was too great for him to execute alone, and Dr Towers was joined to him as an associate in this labour.<sup>1</sup>

In 1783 he published ' Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain.' In the course of the same year appeared ' Six Discourses delivered by Sir John Pringle, Bart., when president of the Royal society, on occasion of six annual assignments of Sir Godfrey Copley's medal.' To which was prefixed the life of the author by Dr Kippis, who had been on very friendly terms with Sir John Pringle. In 1786 he published a sermon preached by him at the Old Jewry, on occasion of the foundation of a new academical institution for the education of Unitarian dissenters. Of this academy Dr Kippis became a tutor, and continued such for several years ; but he afterwards quitted the office, and at no distant period the institution itself was abolished. Dr Kippis published, in one volume, 4to, in 1788, the life of the celebrated circumnavigator, Captain James Cook ; and, in the same year, a life of Dr Nathaniel Lardner, which was prefixed to an edition of his works. In 1791 he published a volume of sermons ; and the same year a funeral oration delivered at the interment of Dr Richard Price.

Dr Kippis died on the 8th of October, 1795. His character was that of an excellent and amiable man ; his manners were mild and placid ; he had great ardour and activity of benevolence, and much of his time was employed in doing good to others. He rose early, and appears always to have been distinguished by his diligence and application. In his life of Dr Doddridge, he says,—“ Literary diligence is a matter which I have always earnestly wished to press on every young man of liberal education with whom I have had acquaintance. When accompanied with original genius, it is the parent of all that is great and valuable in science ; and where there is not much of original genius, provided there be a natural capacity, it is endued with the power of producing valuable attainments, and of rendering eminent services to the learned world.”

Dr Kippis wrote the preface to ' Edwin and Elfrida,' a legendary

<sup>1</sup> All the new articles and additions to old articles, written by Dr Kippis, had the letter K affixed to them. To the new articles or additions to old articles, written by Dr Towers, the letter T was affixed.



tale by Miss Helen Maria Williams. That ingenious lady wrote a poem to his memory, in which are the following lines :—

“ For him his country twines her civic palm ;  
And Learning's tears his honour'd name embalm ;  
His were the lavish stores, her force sublime,  
Through every passing age has snatch'd from time ;  
His the historian's wreath, the critic's art,  
A rigid judgment, but a feeling heart ;  
His the warm purpose for the general weal,  
The Christian's meekness, and the Christian's zeal ;  
And his the moral worth, to which is given  
Earth's purest homage, and the meed of heaven.”

### Ralph Heathcote, B. D.

BORN A. D. 1721.—DIED A. D. 1795.

RALPH HEATHCOTE, an ingenious English divine and miscellaneous writer, was descended of an ancient Derbyshire family, whose property was injured during the civil wars. He was born on the 16th of December, 1721, at Barrow-upon-Soar, in Leicestershire. His father was then curate of that place, but afterwards had the vicarage of Sileby in that county, and the rectory of Morton in Derbyshire. He died in 1765. His mother was a daughter of Simon Ockley, Arabic professor at Cambridge. He passed the first fourteen years at home with his father, who taught him Greek and Latin. In April, 1736, he was sent to the public school of Chesterfield, where he continued five years under William Burrow, a learned man, and a skilful teacher. In April, 1741, he was admitted sizar of Jesus college, Cambridge, and, in January, 1745, took his degree of A. B., and soon after entered into holy orders.

In March, 1748, he undertook the cure of St Margaret's, Leicester, and the year after was presented to the small vicarage of Barkby in the neighbourhood, which, with his curacy—worth £50 yearly—he says made him “ well to live.” In July, 1748, he took his master's degree, and at the same time withdrew his name from college, having in view a marriage with Miss Margaret Mompesson, a Nottinghamshire lady of good family, which he accomplished in August, 1750, and whose fortune, in his estimation, made him independent.

In 1746 he published, at Cambridge, a small Latin work, entitled ‘ *Historia Astronomiæ, sive de Ortu et Progressu Astronomiæ*,’ 8vo. This is a juvenile, but ingenious performance. In 1752, while the Middletonian controversy on miraculous powers, &c. was still raging, although Dr Middleton himself was dead, he published two pieces, one entitled ‘ *Cursory Animadversions upon the Controversy in general*,’ the other, ‘ *Remarks upon a Charge by Dr Chapman*.’ In 1753 he published ‘ *A Letter to the Rev. Thomas Fothergill, A. M., relating to his Sermon upon the reasonableness and uses of commemorating King Charles' Martyrdom*,’ which Mr Heathcote endeavoured to show was neither reasonable nor useful. These were published without his name; but his pamphlets on the Middletonian controversy attracted the notice of Dr Warburton, who discovered the author, and sending him his com-



pliments, offered him the place of assistant-preacher at Lincoln's-inn, with the stipend of half-a-guinea for each sermon. This was little, but he accepted it, as affording him an opportunity of living in London, and cultivating learned society. He accordingly removed to town in June, 1753, and became one of a club of literati who met once a-week, as he says, "to talk learnedly for three or four hours." The members were Drs Jortin, Birch, and Maty, Mr Wetstein, Mr De Missy, and one or two more.

On the appearance of Lord Bolingbroke's works, he published, in 1755, 'A Sketch of Lord Bolingbroke's Philosophy,' the object of which was to vindicate the moral attributes of the Deity. In the latter end of the same year came out 'The use of Reason asserted in matters of Religion, in answer to a Sermon preached by Dr Patten at Oxford, July 13th, 1755,' whom he accused of being a Hutchinsonian; and the year after, a defence of this against Dr Patten, who had replied. Dr Horne also, a friend to Dr Patten, animadverted on Mr Heathcote's pamphlet; but it seems not to have been long before all their sentiments concurred,—at least the Hutchinsonians could not blame Mr Heathcote more than he blamed himself. "When," says he, "the heat of controversy was over, I could not look into them—the pamphlets—myself, without disgust and pain. The spleen of Middleton, and the petulancy of Warburton, had too much infected me." This candid acknowledgment, however, seems to justify Mr Jones' language in his life of Bishop Horne. "A Mr Heathcote, a very intemperate and unmanly writer, published a pamphlet against Dr Patten, laying himself open both in the manner and the matter of it, to the criticisms of Dr Patten, who will appear to have been greatly his superior as a scholar and a divine to any candid reader who shall review that controversy. Dr Patten could not, with any propriety, be said to have written on the Hutchinsonian plan; but Mr Heathcote found it convenient to charge him with it." Warburton, too, who had complimented Mr Heathcote to his face, speaks of him in a letter to Dr Hurd in 1757, as one whose "matter is rational, but superficial, and thin spread." He adds, "he will prove as great a scribbler as Comber. They are both sensible, and both have reading. The difference is, that the one has so much vivacity as to make him ridiculous; the other so little as to be unentertaining. Comber's excessive vanity may be matched by Heathcote's pride, which, I think, is a much worse quality."

In 1763–5, Mr Heathcote preached the Boylean lectures, twenty-four in number, at St James's, Westminster. He published, however, only two of them in 1763, on the 'Being of a God,' which soon passed into a second edition. In 1765, on the death of his father, he succeeded to the vicarage of Sileby, and in 1766 was presented to the rectory of Sawtry-All-Saints, in Huntingdonshire; and in 1768 to a prebend in the collegiate church of Southwell. "These," he says, "in so short a compass may look pompous; but their clear annual income, when curates were paid, and all expenses deducted, did not amount to more than £150." In 1771 he published 'The Irenarch, or Justice of the Peace's Manual,'—a performance which, with some singularities of opinion, was accounted both sensible and seasonable. He was now in the commission of the peace. A second edition of this work appeared in 1774, with a long dedication to Lord Mansfield.



In the summer of 1785 he left London, and resided, for the remainder of his life, principally at Southwell, of which church he became, in 1788, vicar-general. He died May 28th, 1795. To the preceding list of Dr Heathcote's works, we may add that, at the request of Mr Whiston, he wrote the life of Dr Thomas Burnet, the learned master of the Charter-house, prefixed to the edition of his works printed in 1759. In 1767 he published a letter to Horace Walpole, concerning the dispute between Hume and Rousseau. He also published an 'Assize Sermon,' and a pamphlet called 'Memoirs of the late contested election for the county of Leicester,' 1775. His 'Irenarch' and the dedication and notes, he scattered up and down, but without alteration, in a miscellaneous work, published in 1786, entitled 'Sylvia, or the Wood,' an entertaining collection of anecdotes, &c., which was printed in 1788; and in 1789 he had begun another volume of miscellanies, including some of his separate pieces, and memoirs of himself.

## Henry Venn.

BORN A. D. 1725.—DIED A. D. 1797.

THIS learned and exemplary divine was descended from ancestors who were clergymen, in a direct line, from the time of the Reformation. The misfortunes of one of them, on account of his attachment to Charles I. during the civil wars, are well-narrated in Dr Walker's 'Account of the Sufferings of the Clergy.' His father, the Rev. Richard Venn, rector of St Antholin's, London, distinguished himself as a noted polemic in his day, particularly, in conjunction with Bishop Gibson, in opposing the promotion of Dr Rundle to a bishopric, on account of a conversation in which the doctor had expressed sentiments rather favourable to deism. Mr Venn also assisted Dr Webster in writing the 'Weekly Miscellany,'—a periodical publication which, under the venerable name of Richard Hooker, laboured zealously in defence of high church principles. He died in 1740, and a volume of his sermons and tracts was published by his widow, the daughter of a Mr Ashton, who was executed in the reign of William III. for being concerned in a plot to bring back the Stuart family.

Henry Venn was born at Barnes in the county of Surrey, in the year 1725. He was educated partly under Dr Pitman, at Market-street, and partly under the Rev. Mr Catcott, rector of St Stephen, Bristol,—a Hutchinsonian divine of great ingenuity and learning, the author of a curious treatise on the deluge, and a volume of excellent sermons. In 1742 Venn was admitted of Jesus college, Cambridge, where he proceeded to the degree of B.A. in 1745, and to that of M.A. in 1749. There being no fellowship vacant in his own college, the fellows of Queen's unanimously elected him a member of their society, in which he continued till his marriage in 1757. The lady to whom he became united was daughter of Dr Bishop of Ipswich, author of an exposition of the creed, and a volume of sermons preached at Lady Moyer's lecture in 1724.

At this period Mr Venn was curate of Clapham, where he was



greatly beloved by the inhabitants, and contracted a close friendship with those eminently good men, Sir John Barnard, and John Thornton, Esq. By way of exhibiting his gratitude to his parishioners, he published and dedicated to them, in 1759, on his resignation of the curacy, a volume of sermons. In that year he was presented to the vicarage of Huddersfield in Yorkshire. Before this removal he had embraced the Calvinistic system, and distinguished himself as one of the heads of Methodism, as it was called, in the establishment.

While at Huddersfield he laboured with unwearied assiduity in his vocation, and his memory will long be cherished with affection and veneration in that extensive parish. His zeal, however, carried him beyond his strength. By his earnest and frequent preaching, in the course of ten years he had materially injured his constitution, and brought on a cough and spitting of blood which rendered him incapable of officiating any longer in so extensive a sphere. He therefore accepted, in 1770, the rectory of Yelling in Huntingdonshire, a crown-living, which was presented to him by his friend the lord-chief-baron Smythe, then one of the commissioners of the great seal. During his residence at Huddersfield he published 'The Complete Duty of Man,' which has gone through seven large editions, including those printed in Ireland and America. The great object of this book is to counteract the principles of the celebrated work which bears the same title.

He continued to reside at Yelling until the month of December, 1796, when, in consequence of a paralytic stroke, which not only shook his bodily frame but his intellect, he removed to the house of his son, the rector of Clapham, where he died in June following. Mr Venn's talents were of some note in his profession.

## Joseph Milner.

BORN A. D. 1744.—DIED A. D. 1797.

JOSEPH MILNER was born in the neighbourhood of Leeds, on the 2d of January, 1744. Mr Moore, usher of the grammar-school of Leeds, and afterwards head-master, was his classical instructor till he went to the university. His talents discovered themselves at a very early period. His memory was unparalleled, and retained its strength to the end of his life; for though he himself used to say that it was not so retentive as it had been, nobody else perceived any decay or alteration in that faculty. His tutor, when explaining the Latin or Greek authors, used to apply to Milner's memory in cases of history and mythology. He used to say, "Milner is more easily consulted than the dictionaries or the pantheon; and he is quite as much to be relied on." He told so many and almost incredible stories of his pupil's memory, that a respectable clergyman, at that time minister of St John's church in Leeds, expressed some suspicion of exaggeration. Moore instantly offered to give satisfactory proof of his assertions: "Milner," said he, "shall go to church next Sunday, and without taking a single note at the time, shall write down your sermon afterward. Will you permit us to compare what he writes with what you preach?" The clergyman accepted the proposal; and expressed his astonishment at the event of



this trial of memory: "The lad," said he, "has not omitted a single thought or sentiment in the whole sermon; and frequently he has got the very words for a long way together."

At eighteen years of age, Milner obtained means to enter himself of Catherine hall, Cambridge; and, in spite of many disadvantages, he carried away both the chancellor's medals, in the year 1766. "Milner's strength and excellence, as a classical scholar, consisted," says his brother, "in the soundness of his understanding, the extensiveness of his reading, and the retentiveness of his memory, which enabled him to enter into the spirit of an author, and to develop the meaning of the most obscure and difficult expressions. Similar passages and similar constructions perpetually occurred to his mind, and assisted him in untying knots which were above the art of persons of more confined reading or of less penetration. In the above contest for the medals, most of the candidates had possessed the advantage of being educated at some of the great public schools; and, probably, were much superior to Milner in the knowledge of pronunciation. For besides that the knowledge of the quantity of syllables is usually less attended to in country-schools, the Yorkshire boys are well-known to bring along with them a most unpleasant accent."

Notwithstanding his success, young Milner was unable to maintain himself long at college. He was fortunate enough, however, to obtain the head-mastership of the grammar-school of Hull, with an afternoon-lectureship in the town. Under his auspices, the school, which had dwindled almost to nothing, through the negligence of the former master and assistant, soon acquired very considerable celebrity, which it retained for many years. Isaac Milner has borne honourable and affecting testimony to the kindness of his brother in taking charge of him and furnishing him with the means of prosecuting his studies as soon as his own limited finances enabled him to do so. "Under Providence," says he, "he owes his present honourable and elevated situations as dean of Carlisle and master of Queen's college, and professor of mathematics in the university of Cambridge—indeed, he owes all he has to the kindness of this same brother; and he here willingly acknowledges the obligation with tears of gratitude and affection. 'He made' Isaac 'glad with his acts, and his memorial is blessed for ever.'"<sup>1</sup> The duration of Mr Milner's serious and active ministry is to be reckoned from about the 27th year of his age to his 54th. Not only at Hull, but throughout the kingdom, a very considerable revival of practical religion took place during these years, particularly among the poor and the middle ranks of society. The Methodists had sounded the alarm; and the clergy of the establishment were roused. The scriptures were examined and searched "whether these things were so." The name of Methodist, when applied to such persons as Mr Milner, ceased in a great measure to be disgraceful with thinking people. Some of the bishops even, who had conceived great prejudices against every thing connected with that term, saw abundant reason to alter their judgment. Great numbers of the poorer and of the middle classes of society became truly religious in practice; and almost all persons affected to approve Mr Milner's way of stating the truths of the gospel. In fact, the sentiments which he

<sup>1</sup> Life of the Rev. Joseph Milner.



defended and explained in the pulpit, became so fashionable, that no clergyman was well-received at Hull who opposed or did not support them.

Mr Milner just lived to receive a very ample and decisive testimony of esteem which was shown to him by the mayor and corporation of Hull. Upon the decease of the Rev. T. Clarke, he was chosen vicar almost unanimously. But he survived that event only a few weeks. He died November 15th, 1797.

His brother says he never met with any person who resembled him in two points,—an extreme ignorance of the ways and manners of mankind in their ordinary intercourse with each other,—and, an utter and absolute rejection of disguise in all its shapes. There have lived, perhaps, very few men who appeared so perfectly and so exactly what they really were as Mr Milner did. All his likings and dislikings appeared at once: he practised no temporising measures with any one, but commended and blamed without reserve, and without much consulting the feelings of those who heard him. Whatever he did he did with all his might. Greek, Latin, history, and poetry, chiefly employed the former part of his life; practical religion, or subjects connected with it, the latter. One of the most popular and instructive publications of Mr Milner, is a pamphlet called ‘Some remarkable Passages in the Life of William Howard.’ His answer to Gibbon’s attack on Christianity, though well-known to studious persons, and though highly commended by two learned bishops, has not been so generally dispersed as it deserves. His essays on the ‘Influence of the Holy Spirit’ were exceedingly well-received, and have been of great service in the church. The most arduous and important undertaking of Mr Milner is his ‘History of the Church of Christ,’ which, in spite of the dislike manifested to it by a certain party in the church of England, will continue to be read with pleasure and advantage by serious Christians of every denomination.

### **Hon. W. B. Cadogan.**

BORN A. D. 1751.—DIED A. D. 1797.

THE honourable and reverend W. B. Cadogan was the second son of Lord Cadogan, who married the only daughter of Lord Montfort. He was born January 22d, 1751, and was placed at Westminster school, July 7th, 1757. He distinguished himself by obtaining several prizes, and was for some time what is termed captain of the school.

In the year 1769 he left Westminster to enter Christ church college, Oxford. “It is reported,” says his biographer Cecil, “that he was considered one of the first scholars in his college; and it is certain that he received different sets of books as prizes in literary contests; that he was the reverse of those who are properly termed loungers at the university, I have full evidence; for besides what appeared in his ministry, his private papers are a strong proof of his early industry. When Mrs Cadogan imposed this task upon me, she opened his escrutoire, in order to examine if he had left any thing that it might be proper to add to what had been already printed; and I confess I was surprised at the



quantity of papers covered with his university studies. These occupied much room, besides that which contained a great number of written sermons, and what are called skeletons of sermons, as he, latterly, did not read his discourses. When I say I was surprised at this, it was not so much from observing how greatly his character had differed from that of many, who go to universities merely as a necessary introduction into a particular profession, and pay little regard to other advantages which such seminaries afford; but because, after a long intimacy with him, I had remarked his indisposition to converse on those branches of science which I now found he had so laboriously cultivated. I had imputed the indisposition rather to his having never deeply pursued such subjects, than to what I afterwards found to be the real motive, namely, an habitual delight in, and eager pursuit after, sublimer objects; for latterly he counted all things but dross for the excellency of the knowledge of Christ Jesus his Lord."

In the year 1774 Mr Cadogan was presented—though not yet ordained—to the living of St Giles's, Reading. Earl Bathurst was at that time chancellor, and used to dress so very plainly that those who did not know his person could have no suspicion of his rank in life. When the living of St Giles's became vacant, the chancellor called one morning upon the present Lord Cadogan, then Mr Cadogan, at his house in London. Being informed that Mr Cadogan was not at home, he desired to leave a line for him. The servants kept him in the hall while he wrote a note, politely expressing his intention of presenting Mr Cadogan's son, who he had heard was intended for orders, to the living of St Giles's, as being near the family seat. The note being brought to Mr Cadogan, he opened it with surprise, and inquired of his servants how it came to be written on such dirty paper? They said that they had given the first piece which presented itself to a man who called, and wished to leave his business. "Do you know," replied he in vexation, "that that man is the lord-high-chancellor of England?" It is needless to say that the servants were thunderstruck, and that every proper apology was immediately made to the chancellor.

Soon after Mr Cadogan had entered upon his regular duties, he experienced a remarkable change of religious views. He became, in short, what was called, in derision, a Methodist. Cecil records the following conversation which Cadogan soon after this period had with a nobleman of his own acquaintance: "What," said my lord, "do you mean to do? You have made, or rather marred your fortune, indeed; all hopes of preferment are quite gone!" A stall I believe at Westminster was promised Mr Cadogan and just then given to another, to which his lordship was supposed to allude. Cadogan replied: "I am endeavouring, my lord, to gain preferment in another world, where no one fails who attempts it. All worldly preferment is uncertain; we cannot hold it long, nor secure it one hour. I will therefore endeavour to secure a treasure 'where no moth corrupts, and where no thief can steal.'" "As to that world," replied his lordship, "I know no more about it than others who never were there!" Cadogan answered: "I never saw it, my lord; I know likewise but little about it; but my Bible tells me that 'there remaineth a rest for the people of God;' I believe that book to be divine,—its evidence appears to me irresistible,—I am determined, therefore, to stake my fortune upon what God hath promised in his



word; and the day will soon arrive that will determine who is right." "Well," rejoined his lordship, "you must enjoy your opinion and pay for it." "With all my heart!" replied Mr Cadogan, "I have a faithful God to go to, and am not afraid to trust him. I sometimes, my lord, get a glimpse of that world above, which makes all I see in this poor indeed."

Mr Cadogan's ministry had now become so interesting at Reading that his church could not contain the multitude which attended it. This want of room, however, was much remedied by his erecting a very large gallery, which went nearly round the church; for the whole expense of which he made himself accountable, though, afterwards, it was chiefly defrayed by voluntary subscription. In December, 1782, Mr Cadogan married the widow of Captain Bradshaw of the 78th regiment, private secretary and aid-de-camp to General Vaughan, who was then commander-in-chief of the Leeward islands.

"From his marriage to his death," says his biographer, "little more can be marked—and what could be marked better?—than a steady, determined, and uniform course of laborious attention to the charge committed to him. God, who had given him grace to make so good a profession before many witnesses, honoured his testimony to the awakening and establishing a great number as seals of his ministry, and lively evidences of the power of the word and Spirit of God. In his course, to copy the words of his friend the Rev. T. Pentycross, 'we may admire the beautiful regularity of his conduct, and strict improvement of his time, rising constantly, both in summer and winter, at six in the morning, and, excepting his attendance at breakfast and family prayer, continuing always in his study till twelve; then riding about two hours and visiting that part of his flock which was at a distance; in the afternoon he visited the sick and distressed in the town; and, on Sundays, the Sunday-schools, notwithstanding his three public services.' To this may be added, his regularly preaching a weekly lecture in his church; and his admitting such of his hearers as had not the opportunity at home, to join his evening family worship."

A musical amateur of eminence, who had often observed Mr Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the force of music; pay particular attention to this piece." It was played. "Well, what do you say now?" "Why, just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprised at your insensibility! where are your ears?" "Bear with me, my lord," replied Mr Cadogan, "since I too have had my surprise; I have often, from the pulpit, set before you the most striking and affecting truths,—I have sounded notes that have raised the dead,—I have said, surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say with astonishment, where are his ears?"

A pious lady whom he visited was making many inquiries and remarks relating to his birth, family, and connections: "My dear madam," said he, "I wonder you can spend so much time upon so poor a subject! I called to converse with you upon the things of eternity." Bishop Lowth, who had long been confined with the gout, one day said, as he sat in pain: "Ah, Mr Cadogan, see what a poor thing it is to be bishop



of London!" "Truly, my lord," replied Mr Cadogan, "I always thought it was a very poor thing to be a bishop of London, if a man possessed nothing better." It may be remarked that the reply came with a better grace, as it came from one who in all probability might have obtained a bishopric had he made it his object.

Viewing him as a minister, he had set out with all the advantages which one of the first schools and universities could afford; but he seems to have soon discovered how miserably deficient that minister must be who stops at the learning of the schools. While he could have distinguished himself as a scholar, the following remark, which he makes upon Mr Romaine, in his funeral sermon, will as strictly apply to himself: "The errors and vices of the heathen, however ornamented by rhetoric or poetry, were disgusting to a heart purified by faith; he therefore turned from profane to sacred literature." The scriptures, indeed, he had studied day and night in their original languages: he had studied them critically, and in their connection, till he was familiar with them beyond most of his cotemporaries. His mind was a concordance and harmony of scripture. He quoted with amazing facility, not at random as some do, who distinguish not sound from sense, but whatever tended to explain or illustrate the point before him. To this may be added, that his diction, like that of the original he studied, was so plain and perspicuous, that the meanest of his hearers might clearly understand him.

"As a preacher," says Cecil, "he certainly stood high; and I may safely affirm this, though his voice was rough, his utterance rather indistinct, and at times unpleasantly monotonous. I am also ready to acknowledge that, like many other useful men, he was more qualified to make the assault than to conduct the siege. His memory indeed was remarkably strong, his mind firm and vigorous, and his discourses studied; but he had little imagination, taste, or ear. Plain and convincing, decisive and commanding, he exhibited truth in the mass, and characters in the general, with great effect; but to discriminate with accuracy, to touch the strings of the heart with skill, and to meet objections in their various forms, were talents he did not possess himself though he knew how to value them in others."

### **Josiah Tucker.**

BORN A. D. 1712.—DIED A. D. 1799.

THIS learned divine, and celebrated political writer, was born at Laugharn, in Carmarthenshire, in 1712. His father was a farmer, and having a small estate left him near Aberystwith in Cardiganshire, he removed thither; and perceiving that his son had a turn for learning, he sent him to Ruthin school in Denbighshire, where he made so great progress in the classics that he obtained an exhibition at St John's college, Oxford. At the age of twenty-three he entered into holy orders, and served a curacy for some time in Gloucestershire. About 1737 he became curate of St Stephen's church, Bristol, and was appointed minor canon in the cathedral of that city. Here he attracted the notice of Dr Joseph Butler, then bishop of Bristol and afterwards of Durham,



who appointed Tucker his domestic chaplain. By the interest of this prelate he also obtained a prebendal stall in the cathedral of Bristol; and on the death of Mr Catcott—well-known by his treatise on the deluge—he became rector of St Stephen. The inhabitants of that parish consist chiefly of merchants and tradesmen,—a circumstance which greatly aided his natural inclination for commercial and political studies.

When the famous bill was brought into the house of commons for the naturalization of the Jews, Tucker took a decided part in favour of the measure, and was indeed its most able advocate; but for this he was severely attacked in pamphlets, newspapers, and magazines; and the people of Bristol burned his effigy, together with his letters on behalf of naturalization.<sup>1</sup> In 1753 he published an able pamphlet on the Turkey trade, in which he demonstrates the evils that result to trade in general from chartered companies. At this period Lord Clare—afterwards Earl Nugent—was returned to parliament for Bristol, an honour he obtained chiefly through the strenuous exertions of Mr Tucker, whose influence in his large and wealthy parish was almost decisive on such an occasion. In return for this favour, the earl procured for him the deanery of Gloucester, in 1758, at which time he took his degree of D.D. So great was the reputation he had now acquired for commercial knowledge, that Dr Thomas Hayter, afterwards bishop of London, who was then tutor to George III., applied to Tucker to draw up a dissertation on this subject for the perusal of his royal pupil. It was accordingly done, and gave great satisfaction. This work, under the title of 'The Elements of Commerce,' was printed in quarto, but never published. Dr Warburton, however, who, after having been member of the same chapter with the dean at Bristol, became bishop of Gloucester, thought very differently from the rest of mankind, in respect to his talents and favourite pursuits, and said once, in his coarse manner, that "his dean's trade was religion, and religion his trade." The dean once remarked in allusion to the coolness which subsisted between him and Warburton: "The bishop affects to consider me with contempt; to which I say nothing. He has sometimes spoken coarsely of me; to which I replied nothing. He has said that religion is my trade, and trade is my religion. Commerce and its connections have, it is true, been favourite objects of my attention, and where is the crime? And as for religion, I have attended carefully to the duties of my parish: nor have I neglected my cathedral. The world knows something of me as a writer on religious subjects; and I will add, which the world does not know, that I have written near three hundred sermons, and preached them all, again and again. My heart is at ease on that score, and my conscience, thank God, does not accuse me."

In 1771, when a strong attempt was made to procure an abolition of subscription to the thirty-nine articles, Dr Tucker came forward as an advocate for them; he admitted, however, that some reformation of the liturgy was wanted, and instanced particularly the Athanasian creed, which he considered as too scholastic and refined for a popular confession of faith. About this time he published 'Directions for Travellers,' in which he lays down excellent rules, by which gentlemen who visit

<sup>1</sup> Mr Seward says, his being burned in effigy was occasioned by an essay he wrote in support of the Hessians who came to settle in England.



foreign countries may not only improve their own minds, but turn their observations to the benefit of their native country. This has become extremely scarce, but there is a part of it reprinted in Berchtold's 'Essay to direct the inquiries of Travellers.'

In 1772, the dean printed a small volume of sermons, in which he explains his views of the doctrines of election and justification, in reference to a very violent dispute then carried on between the Calvinistic and the Arminian Methodists,—the former headed by Messrs Toplady and Hill, and the latter by the Messrs Wesleys and Fletcher. The year following he published 'Letters to the Rev. Dr Kippis, wherein the claim of the Church of England to an authority in matters of faith, and to a power of decreeing rites and ceremonies, is discussed and ascertained,' &c.

When the dispute arose between Great Britain and the American colonies, the dean was an attentive observer of the contest, examining the affair with a very different eye from that of a party-man or an interested merchant, and discovered as he conceived that both sides would be benefited by an absolute separation. The more he thought on this subject, the more he was persuaded that extensive colonies were an evil rather than an advantage to any commercial nation. On this principle, therefore, he published his 'Thoughts upon the Dispute between the Mother Country and America.' He demonstrated that the latter could not be conquered, and that, if it could, the purchase would be dearly bought. He warned this country against commencing a war with the colonies, and advised that they should be left to themselves. This advice startled all parties, and the dean was generally considered as a sort of madman who had rambled out of the proper line of his profession to commence political quack. Our author, however, went on vindicating and enforcing his favourite system, in spite of all the obloquy with which it was treated both in the senate and from the press. As the war proceeded, some intelligent persons began to see more truth and reason in his sentiments, and time demonstrated that he was right. He printed several essays in the newspapers under the title of Cassandra.

When the terrors of an invasion were very prevalent in 1779, the dean circulated, in a variety of periodical publications, some sensible observations in order to quiet the fears of the people. He states at length, and with great accuracy, the numerous difficulties that must attend the attempt to invade this country, and the still greater ones that must be encountered by the invaders after their landing. Those observations were reprinted, with good effect, in the course of the late war. In 1781, he published what he had printed long before, 'A treatise on Civil Government,' in which his principal design is to counteract the doctrines of the celebrated Locke and his followers. This book made a considerable noise, and was attacked by several of the best writers on the democratic side of the question. The year following he closed his political career with a pamphlet entitled 'Cui Bono?' in which he balances the profits and loss of each of the belligerent powers, and recapitulates all his former positions on the subject of war and colonial possessions. His publications after this period consist of some tracts on the commercial regulations of Ireland, on the exportation of woollens, and on the iron trade.

In 1777 he published seventeen practical sermons, in one vol. 8vo



After he resigned his rectory in Bristol he resided mostly in Gloucester. He died of the gradual decays of age, November 4th, 1799, and was interred in the south transept of Gloucester cathedral, where a monument has been erected to his memory. It should be recorded to his praise, that though enjoying but very moderate preferment—for to a man of no paternal estate, or other ecclesiastical dignity, the deanery of Gloucester is no very advantageous situation—he was notwithstanding a liberal benefactor to several public institutions, and a distinguished patron of merit. About 1790 he thought of resigning his rectory in Bristol, and, without communicating his design to any other person, he applied to the chancellor in whose gift it is, for leave to quit it in favour of his curate, a most deserving man with a large family. His lordship was willing enough that he should give up the living, but refused him the liberty of nominating his successor. On this the dean resolved to hold the living himself till he could find a fit opportunity to succeed in his object. After weighing the matter more deliberately, he communicated his wish to his parishioners, and advised them to draw up a petition to the chancellor in favour of the curate. This was accordingly done, and signed by all of them, without any exception, either on the part of the dissenters or others. The chancellor, touched with this testimony of love between a clergyman and his people, yielded at last to the application; in consequence of which the dean cheerfully resigned the living to a successor well-qualified to tread in his steps.<sup>2</sup>

### III.—LITERARY SERIES.

#### Thomas Chatterton.

BORN A. D. 1752.—DIED A. D. 1770.

THIS highly gifted but ill-fated youth was the posthumous son of a sexton and petty schoolmaster in Bristol, in which city he was born on the 20th of November, 1752. The first assiduous attempts of his mother to teach him the alphabet were unavailing, and a schoolmaster to whom he was sent at the age of five years, gave up the task in despair. At last some ornamental letters in the title-page of a music-book caught the child's eye, and so effectually arrested his attention that by means of them and similar characters he was led without interruption from A to Z, and at the age of eight years, the first difficulties of reading being overcome, was admitted into Colston's charity-school. Here he continued until he had passed his 14th year, without betraying, to the eye at least of his master, any of those remarkable powers of mind by which he afterwards raised himself to distinction. It is known, however, that at the age of ten, he began to display an avidity for books of all sorts,

<sup>2</sup> Abridged from Mr Chalmers's notice in *Biographical Dictionary*, who refers to *Gentleman's Magazine*, vol. lxi. — *Warburton's Letters*, 4to. edition, pp. 331, 337. — *Seward's Anecdotes*.



which he eagerly perused; and it has been proved that he began to write verses at twelve. Amongst his school-exercises he paraphrased one chapter of Job, and several of Isaiah; he also wrote a satire on his upper-master; but in none of these compositions do we discover any striking indication of that vigour and fertility of thought which were so soon to distinguish him.

In his 15th year he was removed from school, and articled to an attorney in Bristol; and now commenced that series of literary frauds by which "the wondrous boy" created so strong a sensation in the republic of letters, and in the contrivance and conduct of which he exhibited such an astonishing combination of knavery and genius. In 1768, when the new bridge of his native city was opened, a paper appeared in 'Farley's Bristol Journal,' entitled 'A Description of the Fryars passing over the old bridge, taken from an ancient manuscript.' This paper, from its appropriate character, and the air of vraisemblance which its author had contrived to infuse into it, excited a good deal of attention, and was ultimately traced to Chatterton, who, after some hesitation, declared that he had got the original among some papers taken from the muniment room of the church of St Mary Redcliffe, in Bristol. These, he said, had been deposited in a very old chest, which had immemorially been called the coffer of Mr Canynge, an eminent merchant, who, during the reign of Edward IV., had either founded or rebuilt the church. The keys belonging to this chest having been lost, and some deeds which it was supposed to contain being wanted, the locks were forced by an order of the vestry in 1727, and the deeds removed, but the other papers which it contained being determined to be of no legal utility, were allowed to be gradually carried off by the then sexton, the father of our Chatterton, who covered the books of his scholars with them, and converted them to a number of equally trifling purposes. On one of his occasional visits to his home, Chatterton said his attention was casually drawn to some writing on a thread-paper of his mother's which with difficulty he decyphered, and found to be a portion of a curious and original MS. His first care, he added, on this discovery, was to secure all the remaining MSS. or portions of MS. still existing with his mother or in the chest; and it was from this source, he affirmed, that he drew the various pieces of ancient poetry which from time to time he now submitted to the public as the compositions of Thomas Canynge, and Thomas Rowley, a priest.

The MSS. of Rowley soon introduced Chatterton to some of the most eminent citizens of Bristol, to whom he presented various specimens of the pretended MSS. and by whose attentions he felt much flattered. In 1769 he sent a specimen of his newly discovered treasure to the Hon. Horace Walpole: these were shown to Gray the poet, and his friend Mason, who immediately pronounced them to be forgeries. In the meantime Chatterton forwarded various communications to the 'Town and Country Magazine,' which were inserted in that publication, and chiefly consisted of pretended extracts from Rowley. In 1770 he composed a poem of 1300 lines, entitled, 'Kew Gardens,' and designed as a satire on the Princess-dowager of Wales and Lord Bute. He now began to display great laxity of speculative principle, and, having quarrelled with some of his earliest and best friends, threatened to put an end to his own existence, and was in consequence turned out of doors



by his master. In this emergency he resolved to seek an asylum in the metropolis, whither he instantly repaired, and where he soon got engaged with various publications. Besides contributing a variety of essays to the daily papers, he projected a history of London, and a history of England, and plunged deeply into the party-politics of the day. But the result disappointed his expectations, and in a few months he was reduced to a state of utter indigence. After an ineffectual attempt to obtain the situation of surgeon in a slave-ship, the unfortunate youth terminated his own existence, on the 25th of August, 1770, by swallowing a dose of arsenic or opium, having previously destroyed all his manuscripts, and left nothing behind him but a few small parchments. His remains were interred in the burying-ground of St Andrew's work-house. Thus died Chatterton,

"The wonder and reproach of an enlightened age."

That he "passed his life in the fabrication of a lie" is, in spite of the efforts of a Whiter and a Symmons to establish the authenticity of the Rowleian poems, too true.<sup>1</sup> But posterity, while it deprecates the fraud, will ever award the due meed of praise to

"The wondrous youth of Bristowe's plain,  
That pour'd in Rowley's garb his solemn strain."

The poems to which Chatterton appended the name of Rowley were first collected into an 8vo volume by Mr Tyrwhitt, and subsequently in a splendid 4to by Dean Milles. The best edition is that of Southey and Gregory, in 3 volumes 8vo.

<sup>1</sup> The St James' Chronicle, during the rage of the Chattertonian controversy, published the following list of the partizans on each side:—

#### ROWLEIANS.

Mr Bryant,  
Dean Milles,  
Dr Glynn,  
Mr Henley,  
Monthly Review while under Lang-  
horne,  
Mr E. B. Greene.

#### ANTI-ROWLEIANS.

Mr Tyrwhitt,  
Mr Walpole,  
Dr Warton,  
Mr T. Warton,  
Dr Johnson,  
Mr Steevens,  
Dr Percy,  
Mr Malone,  
Mr Gibbon,  
Mr Jones,  
Dr Farmer,  
Mr Colman,  
Mr Sheridan,  
Dr Lort,  
Mr Astle,  
Mr Croft,  
Mr Hayley,  
Lord Camden,  
Mr Gough,  
Mr Mason,  
Mr Knox,  
Mr Badcock,  
Critical Review,  
Gentleman's Magazine.



## William Falconer.

BORN A. D. 1730.—DIED A. D. 1770.

THIS ingenious but hapless poet was a native of Edinburgh. His father was in very humble circumstances, and apprenticed him, while yet very young, on board a Leith merchant-vessel. Campbell, the author of 'Lexiphanes,' was among the first to discover symptoms of genius about the youth; he warmly befriended him, and procured him the appointment of mate on board a vessel engaged in the Levant trade. This vessel was afterwards shipwrecked during her passage from Alexandria to Venice, and only Falconer and two of the crew escaped. When about twenty years of age he appears to have contributed several little effusions to the 'Gentleman's Magazine.' They are chiefly of a whimsical cast, and touch on naval life and adventures. In 1762, he published 'The Shipwreck,' the poem which introduced him to public notice, and on which alone his fame rests. Soon after its appearance he was rated a midshipman on board Sir Edward Hawke's ship, the Royal George; and in 1763 was appointed purser of the Glory frigate. He was afterwards transferred to the Aurora frigate, which sailed from England for the East Indies on the 30th of September, 1769, but was never heard of after leaving the Cape, and is supposed to have foundered in the Mozambique channel. The Shipwreck is a poem of great promise. Its versification is exquisite, and its whole construction as nearly perfect as any descriptive piece in the language. It is, perhaps, to a landman's ear, overloaded with technical terms; but this was probably inseparable from his subject, and invests his verse with the highest claims to those for whose gratification he chiefly wooed the muse.

## James Brindley.

BORN A. D. 1716.—DIED A. D. 1772.

THIS celebrated and self-instructed engineer was born at Tunsted in Derbyshire. He received little or no education in his childhood. At seventeen years of age he apprenticed himself to a millwright, near Macclesfield, in Cheshire. In this situation his mechanical genius soon displayed itself in a manner which astonished his master and fellow-workmen, who could not believe that such a ready command of all the resources of their art, as he always evinced when left to himself, could have been acquired by any thing short of a previous and long apprenticeship. It is related of him that his master having undertaken to construct a paper-mill, soon found himself at fault with regard to some part of the machinery; whereupon his apprentice set off one evening a distance of fifty miles to obtain a personal inspection of a paper-mill in operation, and returned the succeeding day with such a thorough comprehension of the parts and working of the machinery, that he not only enabled his master to finish a good paper-mill, but even to introduce various improvements into it.



In 1752, Brindley erected a very powerful water-wheel at Clifton in Lancashire, for the purpose of draining some coal-mines; the complete success of this undertaking introduced him to extensive employment both as a machinist and an engineer. In 1758, the duke of Bridgewater obtained an act of parliament for cutting a canal from Worsley to Salford near Manchester. This undertaking required the execution of several tunnels and aqueducts on the line of the canal, for it was resolved to avoid the construction of locks, so as to render the transit of vessels perfectly free and uninterrupted; and his grace, having full confidence in Brindley's skill and fertile genius, intrusted the whole work to his superintendence. In the execution of it, Brindley evinced consummate skill and the most complete command of all the resources of mechanical art, triumphing over obstacles which thoroughly trained engineers had pronounced insurmountable, and at the same time effecting extensive savings on the original estimates for different parts of the undertaking. In 1766 he began a canal from the Trent to the Mersey, commonly known by the name of the Grand Trunk navigation; he did not live to finish this undertaking, but it owes its success to the skill and ingenuity of his plans. He was also the engineer of the canals from Haywood, in Staffordshire, to Bewdley, and from Birmingham to Wolverhampton, of the Oxfordshire canal, the Calder navigation, and various other works of a similar kind throughout the kingdom.

Brindley died at Turnhurst, in Staffordshire, on the 30th of September, 1772. His life appears to have been shortened by the intense and ceaseless demands made upon his faculties by the number and magnitude of the undertakings intrusted to his management. In these he had little or no assistance from books, or the labours of other men; his resources lay almost entirely within himself. His methods of calculation and designing were in a great measure peculiar to himself, and incommunicable to others; while the results he obtained were always found to be exactly verified in practice.

### George Edwards.

BORN A. D. 1693.—DIED A. D. 1773.

THIS very eminent naturalist was born at Westham, in Essex. He received his education at two private seminaries. He was early apprenticed to a London merchant; but it is said that the arrival of a quantity of books on natural history at his master's house, the bequest of a deceased relative, and to which young Edwards had access, determined his taste, and ultimately led him to abandon commercial pursuits for the sake of gratifying his absorbing passion—the pursuit of natural history. A combination of fortunate circumstances enabled him to perform several tours on the continent in early life; amongst other countries he visited and spent a considerable time in Holland, Norway, and France. Being an acute and diligent observer of nature, these excursions greatly enlarged his acquaintance with objects of natural science. His election in 1733, to the office of librarian to the college of physicians, on the recommendation of Sir Hans Sloane, threw open to him the stores of scientific literature in the possession of that body,



and afforded him eminent facilities for the cultivation of his favourite branches.

In 1743, the first volume of his 'History of Birds' was published in 4to; a second volume appeared in 1747; a third in 1750; and a fourth in 1751. These volumes were well-received by the public. The figures are natural, and the drawing and colouring very correct. In 1758 he published a volume entitled 'Gleanings of Natural History,' to which he successively added other two volumes. These seven quarto volumes contain upwards of six hundred subjects in natural history, described and delineated for the first time. Some idea of the extreme accuracy and care of our author and artist may be formed from the account which he himself has given in the third volume of his 'Gleanings' of his exactness in delineating any object. "It often happens," he says, "that my figures on the copper plates greatly differ from my original drawings; for sometimes the originals have not altogether pleased me as to their attitudes or actions. In such cases I have made three or four, sometimes six, sketches or outlines, and have deliberately considered them all, and then fixed upon that which I judged most free and natural to be engraven on my plate." "It is not reasonable," adds he, "to expect that a work of this nature should be highly laboured and finished in the colouring part, because it would greatly raise the price of it, as colouring work in London, when highly finished, comes very dear. The most material part is, keeping as strictly as can be to the variety of colours found in the natural subjects, which has been my principal care; and now, on revising all that have been coloured, I think them much nearer nature than most works of the kind that have been published."

Edwards communicated various papers to the Royal society. He enjoyed the friendship and correspondence of many eminent men, especially of the great Swedish naturalist Linnæus, who highly esteemed his ornithological publications. He died in 1773.

### John Hawkesworth.

BORN A. D. 1719.—DIED A. D. 1773.

THIS elegant essayist was born in London. He appears to have early devoted himself to literature, and from the first to have followed letters as his profession. In 1744 he succeeded Dr Johnson in compiling the parliamentary debates for the 'Gentleman's Magazine;' he also contributed various poetical pieces to that miscellany. His papers in the 'Adventurer' attracted the attention of Archbishop Herring, who conferred on him the degree of doctor of civil law. In 1761 he published several dramatic pieces, and his admired tale of 'Almorán and Hamet.' Shortly after the secession of Ruffhead, in 1760, from the review department of the 'Gentleman's Magazine,' Dr Hawkesworth was intrusted with this department. In 1768 he published a good translation of 'Tele-machus.'

In 1772 the lords of the admiralty employed Dr Hawkesworth to draw up an account of the late voyage and discoveries of Captain Cook in the South seas. He received £6000 for this work; but was severely



and justly censured for many objectionable sentiments which he had advanced in his share of the publication. He died in 1773.

## Abraham Tucker.

BORN A. D. 1705.—DIED A. D. 1774.

ALTHOUGH the name of Abraham Tucker is not even mentioned in some general biographical dictionaries, and is passed over in silence in Mr Stewart's 'Dissertation on the progress of metaphysical, ethical, and political philosophy,' yet the recommendation of no less illustrious a man than Dr Paley, who says of him in the preface to his 'Moral and Political Philosophy,' "I have found in this writer more original thinking and observation upon the several subjects that he has taken in hand, than in any other, not to say in all others put together;" and the high eulogium pronounced upon him by a still more distinguished name in metaphysical literature, Sir James Mackintosh, sufficiently warrant us to assign him an ample niche in our temple.

Tucker was born in London, of a Somersetshire family, on the 2d of September, 1705. His father, a wealthy merchant, dying soon afterwards, the care of his early education devolved on his maternal uncle, Sir Isaac Tillard, a man of great private worth. Young Tucker received the rudiments of his education at Bishop's Stortford, and in 1721 was entered as a gentleman commoner in Merton college, Oxford. Having passed through the usual course of a liberal education, and particularly applied himself to metaphysics and mathematics, he went into chambers in the Inner Temple about the year 1724, where for some time he devoted himself very assiduously to the study of law. In 1727 he purchased Batchworth castle, near Dorking, where he turned his attention to rural affairs, and spent a good deal of his time in the pursuits and amusements proper to a rich country gentleman. He had no turn for politics, and declined for this reason to offer himself as a representative for his county, though often solicited to do so. On the only occasion on which he ever took a part in public business, his political adversaries thought his appearance sufficiently ridiculous to render it the burden of a burlesque ballad; but Tucker did not feel at all sore upon the matter, and was so much amused with the figure which he made in verse that he set the ballad to music.

Mr Tucker was peculiarly fortunate in his domestic relations; and some of the finest and most touching passages in his great work have a reference to his felicity in this respect. His wife died in 1754, an event which overwhelmed him in the deepest affliction; and it was soon after this, and partly with a view to occupy and divert his mind, that he first turned his attention to the composition of that work which has won for him the approbation of two such competent judges, and is likely to hand his name down to posterity as one of the most distinguished of English metaphysicians. His first appearance as an author was in 1763, when in order to ascertain what reception he was likely to meet with from the public in the character of a writer on ethics, he put forth a sort of feeler in a small octavo volume under the title of 'Freewill, Foreknowledge, and Fate, a fragment by Edward Search.' This book consists, for the



most part, of a long chapter on Freewill, with a running commentary by Cuthbert Comment, a personage who performs the part of an interlocutor, and calls in question several of Search's positions. It was a peculiar conceit of Tucker's never to publish any thing under his own name. His preference for the name of Search—under which the fragment above-mentioned, and the first volumes of the extended work, were published—may be explained by an observation, which repeatedly occurs in his writings, to the effect that all the philosophers who had ever appeared belonged either to the family of the Searches, or that of the Know-alls. The minor works published by Tucker during his lifetime, were 'The Country Gentleman's advice to his Son on the subject of Party Clubs,' which appeared in 1755; a tract, entitled 'Man in quest of himself, by Cuthbert Comment,' being a reply to some strictures which appeared in the Monthly Review in 1763; and a short treatise on 'Vocal Sounds.' Of his great work, 'The Light of Nature,' he made several sketches before he finally decided on the method he should pursue; and after he had ultimately arranged and digested the materials, twice transcribed the whole portion of that part of the work which was published before his death, in his own hand. The first two volumes, in five parts, were published by himself in 1768. For several years previous to his death he was affected with cataracts in his eyes, which terminated at last in total blindness; but with the aid of his daughter, and some mechanical contrivances for writing, he still went on with his work, until, in 1774, the whole was ready for the press. Before, however, the necessary arrangements were concluded for its publication, he was seized with an illness which proved fatal; and, on the 20th of November, 1774, he died as he had lived, with perfect calmness and resignation. The third volume of 'The Light of Nature,' in four parts, was published by his daughter three years after his death. The whole, as bound up, made seven octavo volumes, which were favourably noticed by the reviewers as they came out, but upon the whole attracted no particular attention. A second edition, in eight volumes octavo, was published in 1805; and an excellent abridgment of it by the author of 'An essay on the principles of human action,' in 1807.

The 'Light of Nature' opens with an account of human nature as it exists in this world; the author then proceeds to speak of its capacities with respect to a future life, and of what may be expected either here or hereafter from the government and providence of God, so far as these are unfolded by the light of nature; afterwards he calls in the aid of revelation, investigates its foundation and evidences, explains wherein revelation and nature differ and wherein they agree, and proceeds to consider, with the aid of their united light, some of the most interesting questions respecting the Divine economy, and man's duties, and destiny. The author of the abridgment to which we have already referred, who must be allowed to have made himself a most competent judge, affirms of the larger work: "I do not know of any work in the shape of a philosophical treatise, that contains so much good sense so agreeably expressed. The character of the work is, in this respect, altogether singular. Amidst all the abstruseness of the most subtle disquisitions, it is as familiar as Montaigne, and as wild and entertaining as John Bunce." Dr Parr quotes it repeatedly in the notes to his Spital sermon, and places the author of it at the very head of English mo-



ralists. An equally warm but more discriminating admirer of Tucker, is Sir James Mackintosh, who thus writes of him: "It has been the remarkable fortune of this writer to have been more prized by the cultivators of the same subjects, and more disregarded by the generality even of those who read books on such matters, than perhaps any other philosopher. He had many of the qualities which might be expected in an affluent country gentleman, living in a privacy undisturbed by political zeal, and with a leisure unbroken by the calls of a profession, at a time when England had not entirely renounced her old taste for metaphysical speculation. He was naturally endowed, not indeed with more than ordinary acuteness or sensibility, nor with a high degree of reach and range of mind, but with a singular capacity for careful observation and original reflection, and with a fancy perhaps unmatched in producing various and happy illustration. The most observable of his moral qualities appear to have been prudence and cheerfulness, good nature and easy temper. The influence of his situation and character is visible in his writings. Indulging his own taste and fancies, like most English squires of his time, he became, like many of them, a sort of humorist. Hence much of his originality and independence; hence the boldness with which he openly employs illustrations from homely objects. He wrote to please himself more than the public. He had too little regard for readers, either to sacrifice his sincerity to them, or to curb his own prolixity, repetition, and egotism, from the fear of fatiguing them. Hence he became as loose, as rambling, and as much an egotist as Montaigne; but not so agreeably so, notwithstanding a considerable resemblance of genius; because he wrote on subjects where disorder and egotism are unseasonable, and for readers whom they disturb instead of amusing. His prolixity at last increased itself, when his work became so long, that repetition in the latter parts partly arose from forgetfulness of the former; and though his freedom from slavish deference to general opinion is very commendable, it must be owned that his want of a wholesome fear of the public renders the perusal of a work which is extremely interesting, and even amusing in most of its parts, on the whole a laborious task. He was by early education a believer in Christianity, if not by natural character religious. His calm good sense and accommodating temper led him rather to explain established doctrines in a manner agreeable to his philosophy than to assail them. Hence he was represented as a time-server by free-thinkers, and as a heretic by the orthodox. Living in a country where the secure tranquillity flowing from the Revolution was gradually drawing forth all mental activity towards practical pursuits and outward objects, he hastened from the rudiments of mental and moral philosophy to those branches of it which touch the business of men. Had he recast without changing his thoughts,—had he detached those ethical observations, for which he had so peculiar a vocation, from the disputes of his country and his day,—he might have thrown many of his chapters into their proper form of essays, which might have been compared, though not likened, to those of Hume. But the country gentleman, philosophic as he was, had too much fondness for his own humours to engage in a course of drudgery and deference. It may, however, be confidently added, on the authority of all those who have fairly made the experiment, that whoever, unfettered by a previous system, undertakes the



labour necessary to discover and relish the high excellencies of the metaphysical Montaigne, will find his toil lightened as he proceeds, by a growing indulgence, if not partiality, for the foibles of the humorist; and at last rewarded, in a greater degree perhaps than by any other writer on mixed and applied philosophy, by being led to commanding stations and new points of view, whence the mind of a moralist can hardly fail to catch some fresh prospects of nature and duty."

## Oliver Goldsmith.

BORN A. D. 1729.—DIED A. D. 1774.

OLIVER GOLDSMITH, son of the Reverend Charles Goldsmith, was born at Elphin, in the county of Roscommon in Ireland, in the year 1729. His father had four sons, of whom Oliver was the third. After being well-instructed in the classics at the school of Mr Hughes, he was admitted a sizer of Trinity college, Dublin, on the 11th of June, 1744.

While at college he exhibited no specimens of that genius which his maturer years displayed. On the 27th of February, 1749, two years after the regular time, he obtained the degree of B. A. Soon after, he turned his thoughts to the profession of physic; and, after attending some courses of anatomy in Dublin, proceeded to Edinburgh, in the year 1751, where he studied the several branches of medicine under the different professors in that university. His beneficent disposition soon involved him in unexpected difficulties; and he was obliged precipitately to leave Scotland, in consequence of having engaged to pay a considerable sum of money for a fellow-student. A few days after, about the beginning of the year 1754, he arrived at Sunderland near Newcastle, where he was arrested at the suit of one Barclay, a tailor in Edinburgh, to whom he had given security for his friend. By the friendship of Mr Laughlin Maclane and Dr Sleigh, he was soon delivered out of the hands of the bailiff, and took his passage on board a Dutch ship to Rotterdam, whence, after a short stay, he proceeded to Brussels. He then visited great part of Flanders, and after passing some time at Strasburg and Louvain, where he obtained the degree of bachelor in physic, he accompanied an English gentleman to Geneva. Goldsmith made the greater part of his continental tour on foot. He had left England with very little money; but, possessing a body capable of sustaining any fatigue, and a heart not easily terrified by danger, he became an enthusiast to the design he had formed of seeing the manners of different countries. He had some knowledge of the French language, and of music, and he played tolerably well on the German flute, which, from amusement, became at times to him the means of subsistence. His learning produced him a hospitable reception at most of the religious houses that he visited, and his music made him welcome to the peasants of Flanders and Germany. "Whenever I approached a peasant's house towards nightfall," he used to say, "I played one of my most merry tunes, and that generally procured me not only a lodging, but subsistence for the next day; but, in truth"—his constant expression—"I must own, whenever I attempted to entertain persons of a



higher rank, they always thought my performance odious, and never made me any return for my endeavour to please them."

On his arrival at Geneva, he was recommended as a proper person for a travelling tutor to a young man who had been unexpectedly left a considerable sum of money by his uncle. This youth, who was articulated to an attorney, on receipt of his fortune determined to see the world; and, on his engaging with his preceptor, made a proviso that he should be permitted to govern himself; but our traveller soon found that his pupil understood the art of directing in money concerns extremely well, as avarice was his prevailing passion. During Goldsmith's continuance in Switzerland he assiduously cultivated his poetical talents, of the possession of which he had given some striking proofs at the college of Edinburgh. It was from hence he sent the first sketch of his delightful epistle called the 'Traveller,' to his brother Henry, a clergyman in Ireland, who, giving up fame and fortune, had retired with an amiable wife to happiness and obscurity, on an income of only £40 a-year. The great affection Goldsmith bore for his brother is beautifully expressed in the poem above-mentioned, and gives a striking picture of his situation :

" Remote, unfriended, melancholy, slow,  
Or by the lazy Scheldt, or wandering Po ;  
Or onward, where the rude Carinthian boor,  
Against the houseless stranger shuts the door ;  
Or where Campania's plain forsaken lies,  
A weary waste expanding to the skies ;  
Where'er I roam, whatever realms I see,  
My heart untravel'd fondly turns to thee :  
Still to my brother turns, with ceaseless pain,  
And drags at each remove a length'ning chain.  
Eternal blessings crown my earliest friend,  
And round his dwelling guardian saints attend !  
Blest be that spot, where cheerful guests retire  
To pause from toil, and trim their evening fire ;  
Blest that abode, where want and pain repair,  
And every stranger finds a ready chair ;  
Blest be those feasts with simple plenty crown'd,  
Where all the ruddy family around,  
Laugh at the jests or pranks that never fail,  
Or sigh with pity at some mournful tale ;  
Or press the bashful stranger to his food,  
And learn the luxury of doing good !"

From Geneva, Goldsmith and his pupil proceeded to the south of France, where the young man, upon some disagreement with his preceptor, paid him the small part of his salary which was due, and embarked at Marseilles for England. Our wanderer was now left once more upon the world, and encountered a number of hardships in traversing the greater part of France. At length his curiosity being gratified, he bent his course towards England, and arrived at Dover in the beginning of the winter of 1758.

His finances were so low on his return to England, that he with difficulty got to the metropolis. On entering London, his whole stock of cash amounted to no more than a few halfpence ! He applied to several apothecaries in hopes of being received in the capacity of a journeyman, but his broad Irish accent, and the uncouthness of his appearance, occasioned him to meet with insult from most of the medical



profession. The next day, however, a chemist near Fish-street, struck with his forlorn condition, and the simplicity of his manner, took him into his laboratory, where he continued till he discovered that his old friend, Dr Sleigh, was in London. That gentleman received him with the warmest affection, and liberally invited him to share his purse till some employment could be procured for him. Goldsmith, unwilling to be a burden to his friend, a short time after eagerly embraced an offer which was made him to assist Dr Milner in his academy at Peckham. He acquitted himself greatly to the doctor's satisfaction for a time; but having obtained some reputation by the criticisms he had written in the 'Monthly Review,' Mr Griffith, the principal proprietor, engaged him in the compilation of it; and, resolving to pursue the profession of writing, he returned to London as the mart where abilities of every kind were sure of meeting distinction and reward. At the close of the year 1759, he took lodgings in Green-arbour court in the Old Bailey, where he wrote several ingenious pieces. Newberry, at that time the great patron of men of literary abilities, took a fancy to our young author, and introduced him to the proprietors of the 'Public Ledger,' in which his 'Citizen of the World' originally appeared, under the title of 'Chinese Letters.' During this time he wrote for the 'British Magazine'—of which Dr Smollett was then editor—most of those essays and tales which he afterwards collected and published in a separate volume. He also wrote occasionally for the 'Critical Review.' It was the merit which he discovered in criticising a despicable translation of Ovid's *Fæsti* by a pedantic schoolmaster, and his 'Enquiry into the Present State of Learning in Europe,' which first introduced him to the acquaintance of Dr Smollett.

Fortune now seemed to take some notice of a man she had long neglected. The simplicity of his character, the integrity of his heart, and the merit of his productions, made his company acceptable to a number of respectable persons; and, about the middle of the year 1762, he emerged from his mean apartments near the Old Bailey to the politer air of the Temple, where he took handsome lodgings and lived in a genteel style. The publication of his 'Traveller,' his 'Vicar of Wakefield,' and his 'History of England,' was followed by the performance of his comedy of 'The Good-natured Man,' at Covent-garden theatre. Our doctor, as he was universally called, had now a constant levee of his distressed countrymen gathered around him, whose wants, as far as he was able, he always relieved: he has often been known to leave himself without a guinea, in order to supply the necessities of others. Previous to the publication of his 'Deserted Village,' the bookseller had given him a note for one hundred guineas for the copy. The doctor mentioned this a few hours after to one of his friends, who observed it was a very great sum for so short a performance. "In truth," replied Goldsmith, "I think so too; it is much more than the honest man can afford, or the piece is worth. I have not been easy since I received it; I will therefore go back and return him his note." This he actually did, and left it entirely to the bookseller to pay him according to the profits of the poem, which turned out very considerable. The doctor, however, did not reap a profit from his poetical labours equal to those of his prose. The earl of Lisburne one day at a dinner of the royal academicians, lamented his neglecting the muses, and inquired or



him why he forsook poetry, in which he was sure of charming his readers, to compile histories and write novels? Goldsmith replied: "My lord, by courting the muses I shall starve; but, by my other labours, I eat, drink, have good clothes, and enjoy the luxuries of life."

During the last rehearsal of his comedy, entitled 'She Stoops to Conquer'—which Mr Colman thought would not succeed—on Goldsmith's objecting to the repetition of one of Tony Lumpkin's speeches, being apprehensive it might injure the play, the manager, with great keenness, replied: "Psha, my dear doctor, do not be fearful of squibs, when we have been sitting almost these two hours on a barrel of gunpowder!" The piece, however, contrary to Colman's expectation, was received with uncommon applause by the audience; and Goldsmith's pride was so hurt by the severity of the observation, that it entirely put an end to his acquaintance with the party who made it.

Notwithstanding the great success of his pieces—by some of which, it is asserted, upon good authority, that he cleared £1800 in one year—his circumstances were by no means in a prosperous situation, which might be partly owing to the liberality of his disposition, and partly to an unfortunate habit which he had contracted of gaming, with the arts of which he was very little acquainted, and consequently easily became the prey of those who were unprincipled enough to take advantage of his ignorance. Just before his death he had formed the design of executing a universal dictionary of arts and sciences, the prospectus of which he actually printed and distributed among his acquaintance. In this work several of his literary friends—particularly Sir Joshua Reynolds, Johnson, and Garrick—had promised to assist, and to furnish him with articles upon different subjects. He entertained the most sanguine expectations from the success of it. The undertaking, however, did not meet with that encouragement from the booksellers which he had imagined it would undoubtedly receive; and he used to lament this circumstance almost to the last hour of his existence. He had been for some years afflicted, at different times, with a violent strangury, which contributed not a little to embitter the latter part of his life; and which, united with the vexations he suffered upon other occasions, brought on a kind of habitual despondency. In this unhappy condition he was attacked by a nervous fever, which terminated in his dissolution, on the 4th day of April, 1774, in the forty-fifth year of his age.

His friends, who were very numerous and respectable, had determined to bury him in Westminster abbey; his pall was to have been supported by Lord Shelburne, Lord Louth, Sir Joshua Reynolds, the Hon. Mr Beauclerc, Mr Edmund Burke, and Mr Garrick; but from some unaccountable circumstances this design was dropped, and his remains were privately deposited in the Temple burial ground.

Goldsmith's character is strongly illustrated by Pope in one line: "In wit a man, simplicity a child." The learned leisure he loved to enjoy was too often interrupted by distresses which arose from the openness of his temper, and which sometimes threw him into loud fits of passion; but this impetuosity was corrected upon a moment's reflection, and his servants have been known upon these occasions purposely to throw themselves in his way, that they might profit by it immediately after; for he who had the good fortune to have been reproved was sure of being rewarded for it when the fit of penitence came on. His dis-



appointments at other times made him peevish and sullen, and he has often left a party of convivial friends abruptly in the evening, in order to go home and brood over his misfortunes. As a poet, he was a studious and correct observer of nature, happy in the selections of his images, in the choice of his subjects, and in the harmony of his versification; and, though his embarrassed situation often prevented him from putting the last hand to many of his productions, his 'Hermit,' his 'Traveller,' and his 'Deserted Village,' bid fair to claim a place among the most finished pieces in the English language. The last work of this ingenious author was 'A History of the Earth and Animated Nature,' in eight vols. 8vo, for which production his bookseller paid him £850. The doctor seems to have considered attentively the works of several authors who have wrote on this subject. If there should not be a great deal of discovery or new matter, yet a judicious selection from abundant materials is no small praise; and if the experiments and discoveries of other writers are laid open in an agreeable dress, so pleasing as to allure the young reader into a pursuit of this sort of knowledge, we owe no small obligations to the writer. Our author professes to have had a taste rather classical than scientific, and it was in the study of the classics that he first caught the desire of attaining a knowledge of nature. Pliny first inspired him, and he resolved to translate that agreeable writer, and by the help of a commentary to make his translation acceptable to the public. The appearance of Buffon's work, however, induced the doctor to change his plan, and instead of translating an ancient writer, he resolved to imitate the last and best of the modern, who had written on natural history. The result was one of the most popular if not most scientific works on this branch of science.

Boswell, in his life of Johnson, has given us a vivid sketch of Goldsmith: "No man," says he, "had the art of displaying with more advantage as a writer whatever literary acquisitions he made. 'Nihil quod tetigit non ornavit.' His mind resembled a fertile but thin soil. There was a quick, but not a strong vegetation, of whatever chanced to be thrown upon it. No deep root could be struck. The oak of the forest did not grow there; but the elegant shrubbery and the fragrant parterre appeared in gay succession. It has been generally circulated and believed that he was a mere fool in conversation; but in truth, this has been greatly exaggerated. He had, no doubt, a more than common share of that hurry of ideas which we often find in his countrymen, and which sometimes produces a laughable confusion in expressing them. He was very much what the French call *un étourdi*, and from vanity and an eager desire of being conspicuous wherever he was, he frequently talked carelessly, without knowledge of the subject, or even without thought. His person was short, his countenance coarse and vulgar, his deportment that of a scholar awkwardly affecting the easy gentleman. Those who were in any way distinguished, excited envy in him to so ridiculous an excess, that the instances of it are hardly credible. When accompanying two beautiful young ladies with their mother on a tour in France, he was seriously angry that more attention was paid to them than to him; and once at the exhibition of the Fantoccini in London, when those who sat next him observed with what dexterity a puppet was made to toss a pike, he could not bear that it should have such praise, and exclaimed, with some warmth, 'Pshaw! I can do it better



myself.' He, I am afraid, had no settled system of any sort, so that his conduct must not be strictly scrutinized; but his affections were social and generous, and when he had money he gave it away very liberally. His desire of imaginary consequence predominated over his attention to truth. When he began to rise into notice, he said he had a brother who was dean of Durham, a fiction so easily detected that it was wonderful how he should have been so inconsiderate as to hazard it. He boasted to me at this time of the power of his pen in commanding money, which I believe was true in a certain degree, though in the instance he gave he was by no means correct. He told me that he had sold a novel for four hundred pounds. This was his 'Vicar of Wakefield.' But Johnson informed me that he had made the bargain for Goldsmith, and the price was sixty pounds. 'And, Sir,' said he, 'a sufficient price too, when it was sold; for then the fame of Goldsmith had not been elevated, as it afterwards was, by his "Traveller," and the bookseller had such faint hopes of profit by his bargain, that he kept the manuscript by him a long time, and did not publish it till after the "Traveller" had appeared. Then, to be sure, it was accidentally worth more money.'

### Benjamin Cooke.

BORN A. D. 1730.—DIED A. D. 1793.

THIS composer was educated by Dr Pepusch, under whom his progress was so rapid, that, at twelve, he was competent to the duty of deputy-organist of Westminster abbey. On the decease of Dr Pepusch, in 1752, he became conductor of the Academy of Ancient Music, a post he continued to hold for thirty-seven years. In the same year, he succeeded Bernard Gates, as lay clerk, and master of the boys at Westminster abbey; and in 1762, he was appointed organist. In 1775, he proceeded to the degree of doctor of music, at Cambridge, where he performed, as an exercise, his anthem, 'Behold, how good and joyfully!' In 1782, he was elected organist of St Martin's-in-the-Fields. He died on the 14th of September. His private character was extremely amiable, and he is described by Miss Hawkins, daughter of Sir John, as one of the worthiest and best-tempered men that ever existed. Dr Cooke's compositions—which were chiefly written for the Academy of Ancient Music, and the Catch Club—are characterized by correctness. His chief printed works are, two books of canons, glees, rondos, and duets; 'Milton's Morning Hymn,' and 'Collins's Ode on the Passions.' Amongst the most popular of his secular productions, are 'Thyrsis,' 'When he left me;' and, 'Let Rubinelli charm the Ear;' his chorus, 'I have been Young;' and his glees, 'Hark, hark, the Lark,' 'As the Shades of Eve,' 'How Sleep the Brave,' and, 'In the Merry month of May.'



## Jeremiah Markland.

BORN A. D. 1693.—DIED A. D. 1776.

THIS learned and acute critic was son of Ralph Markland, vicar of Childwall, in Lancashire. He was admitted of Christ's hospital, London, in 1704, whence, in 1710, he was sent to the university of Cambridge. In 1717 he was chosen a fellow of St Peter's.

The first publication which introduced him to the notice of the learned world was his '*Epistola critica ad eruditissimum virum F. Hare, in qua Horatii loca aliquot et aliorum veterum emendantur*,' Cantab. 1723, 8vo. In 1728 he edited an edition of the '*Sylvæ*' of Statius, in which he greatly restored the integrity of the text, and exhibited uncommon felicity of judgment and conjecture. In 1745 he published '*Remarks on the Epistles of Cicero and Brutus*,' in which he attempted to prove that these remains were not genuine; he likewise extended his scepticism to some of the orations ascribed to Cicero, which he characterized as "silly and barbarous stuff." Markland was, in this discussion, aided by Tunstall; and opposed by Middleton, and Ross afterwards bishop of Exeter.

About the year 1752 Markland retired into private life, selecting for his retreat the hamlet of Milton, near Dorking in Surrey. In this retirement he edited, by piecemeal, the plays of Euripides, but it was not without much difficulty that his friends prevailed on him to lay his valuable annotations before the public. He died in 1776.

Markland was a truly profound scholar; but his timid and shrinking disposition deprived the world of much of the fruits of his unwearied industry, fine taste, and extensive acquaintance with the stores of classical antiquity. He was a man of high moral integrity and independence of character.

## Samuel Foote.

BORN A. D. 1720.—DIED A. D. 1777.

SAMUEL FOOTE, the modern Aristophanes, was born at Truro in Cornwall. He was descended from a very ancient family. His father was member of parliament for Tiverton in Devonshire, and enjoyed the post of commissioner of the prize-office. His mother was heiress of the Dinely and Goodhere families. He was educated at Worcester college, Oxford. "The church belonging to the college fronted the side of a lane, into which cattle were sometimes turned during the night, and from the steeple hung the bell-rope very low in the middle of the outside porch. Foote, one night, slyly tied a wisp of hay to the rope as a bait for the cows, and one of them, after smelling the hay, instantly seized on it, and tugging, made the bell ring, to the astonishment of the whole pariah. This trick was several times repeated. Such a phenomenon must be investigated for the honour of Oxford and philosophy, and accordingly the provost with the sexton agreed to sit up one night,



and on the first alarm to run out and drag the culprit to punishment. They waited in the church shuddering for the signal: at last the bell began to toll—forth they sallied in the dark. The sexton was the first in the attack: he cried out 'It is a gentleman commoner, for I have him by the gown.' The doctor, who at the same moment caught the cow by the horn, replied, 'No, no, you blockhead, 'tis the postman, and here I have hold of him by his horn.' Lights, however, being brought, the true character of the offender was discovered, and the laugh of the town was turned upon Doctor Gower. When Foote was enjoined to learn certain tasks in consequence of his idleness, he used to come with a large folio dictionary under his arm, and repeat his lessons, and then the doctor would give him several wholesome lectures on the dangers of idleness. In this lecture he usually made use of many hard words and quaint phrases, at which the other would immediately interrupt him, and after begging pardon with great formality, would take the dictionary from under his arm, and affect to search up the word, would then pretend he had found it, and say, 'Very well, Sir; now please to go on.'<sup>1</sup> On leaving the university he commenced student of law in the Temple; but as the dryness of this study did not suit the liveliness of his genius, he soon relinquished it.

In 1741 he married a young lady of good family and some fortune; but their tempers not agreeing, harmony did not long subsist between them. He now launched into all the fashionable foibles of the age, gaming not excepted, and in a few years spent his whole fortune. His necessities at last drove him on the stage, and he made his first appearance at the Haymarket, on the 6th of February, 1744, in the character of Othello. He attempted Lord Foppington likewise, but prudently gave it up. The fact is, Foote never was a good actor in the plays of others. In 1747 he opened a little theatre in the Haymarket, and appeared in a dramatic piece of his own composing, called 'The Diversions of the Morning.' This piece consisted of nothing more than the exhibition of several characters well-known in real life, whose style of conversation and expressions Foote very happily hit off in the diction of his drama, and still more happily represented on the stage. This performance at first met with some opposition from the magistrates of Westminster, under the sanction of the act of parliament for limiting the number of playhouses, as well as from the jealousy of the managers of Drury Lane playhouse; but the author being patronized by many of the principal nobility, and other persons of distinction, this opposition was overruled. Having altered the title of his performance, Foote proceeded without further molestation to give 'Tea in a Morning' to his friends, and represented it through a run of forty mornings to crowded and splendid audiences.

"This entertainment," says Galt, "resembled in many respects the kind of monologues which have been so much the delight of our own age by the admirable tact and humour of Mathews. Foote at the time and during his whole life had the peculiar zest of personal mimicry, but Mathews has gone a step farther, by performing alone different imaginary characters in the same manner that Foote imitated the peculiarities of well-known persons. The success of Foote in this novel species of

<sup>1</sup> Galt's 'Lives of the Players.'



entertainment excited the jealousy of the great theatres; complaints were made as if he had really immorally violated the law; constables were employed to dismiss his audience, and for a time his career was arrested. But as Mathews holds his 'at Homes,' Foote invited the public 'to Tea,' and his invitation was accepted with avidity. The conception of this entertainment did credit to his eccentric taste and talent. While the audience were sitting wondering what it would be, the manager came forward, and after making his bow, acquainted them 'That as he was training some young performers for the stage, he would, with their permission, whilst tea was getting ready, proceed with his instructions before them;' and he then commenced a series of ludicrous imitations of the players, who, one and all, became exceedingly exasperated against him, but their anger only served to make him more visited. Few amusements were ever so popular."

The ensuing season he produced another piece of the same kind, which he called 'The Auction of Pictures.' This piece also had a very great run. His 'Knights,' the produce of the ensuing season, was a performance of somewhat more dramatic regularity; but still, although his plot and characters seemed less immediately personal, it was apparent that he kept some real characters strongly in his eye in the performance; and the town took upon themselves to fix them where the resemblance appeared to be the most striking.

Foote's dramatic pieces, exclusive of the interlude called 'Piety in Pattens,' are as follow: 'Taste,' 'The Knights,' 'The Author,' 'The Englishman in Paris,' 'The Englishman returned from Paris,' 'The Mayor of Garrat,' 'The Liar,' 'The Patron,' 'The Minor,' 'The Orators,' 'The Commissary,' 'The Devil upon Two Sticks,' 'The Lame Lover,' 'The Maid of Bath,' 'The Nabob,' 'The Cozeners,' 'The Capuchin,' 'The Bankrupt,' and an unfinished comedy called 'The Slanderer.' All these works are only to be ranked among the *petite pieces* of the theatre. In their execution they are loose, negligent, and unfinished; the plots are often irregular, and the catastrophes not always conclusive; but, with all these deficiencies, they contain more character, more strokes of keen satire, and more touches of temporary humour, than are to be found in the writings of any modern dramatist, with the exception of Sheridan.

Foote, finding his health decline, entered into an agreement with Colman for his patent of the Haymarket theatre, according to which he was to receive from Colman £1600 per annum, besides a stipulated sum whenever he chose to perform. After this he made his appearance two or three times in some of the most admired characters; but being suddenly affected with a paralytic stroke one night whilst upon the stage, he was compelled to retire. He was advised to bathe; and accordingly repaired to Brighton, where he apparently recovered his former health and spirits, and was what is called 'the fiddle of the company' who resort to that agreeable place of amusement. A few weeks before his death he returned to London; but, by the advice of his physicians, set out with the intention to spend the winter at Paris and in the south of France. He got no farther than Dover, when he was suddenly attacked by another stroke of the palsy which in a few hours terminated his existence. He died on the 21st of October, 1777, in the 56th year of



his age; and was privately interred in the cloisters of Westminster abbey.

Johnson said of Foote: "He is not a good mimic; but he has art, a fertility and variety of images, and is not deficient in reading. He has knowledge enough to fill up his part: then he has great range for his wit; he never lets truth stand between him and a jest: and he is sometimes mighty coarse." It being observed to him that Foote had a singular talent of exhibiting character, the doctor replied: "No, Sir; it is not a talent, it is a vice: it is what others abstain from." At another time, Dr Johnson, in speaking of his abilities, said, "I don't think Foote a good mimic. His imitations are not like: he gives you something different from himself, without going into other people. He cannot take off any person, except he is strongly marked. He is like a painter who can draw the portrait of a man who has a wen upon his face, and who, therefore, is easily known. If a man hops upon one leg, Foote can hop upon one leg; but he has not a nice discrimination of character. He is, however, upon the whole, very entertaining, with a particular species of conversation, between art and buffoonery. I am afraid, however, Foote has no principle. He is at times neither governed by good manners nor discretion, and very little by affection. But for a broad laugh—and here the doctor would himself gruffly smile at the recollection of it—I must confess the scoundrel has no fellow." "The first time," said the doctor on another occasion, "I ever was in company with Foote, I was resolved not to be pleased—and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting for a long time not to mind him; but the dog was so very comical that I was obliged to lay down my knife and fork, throw myself back on my chair, and fairly laugh it out with the rest. there was no avoiding it—the fellow was irresistible."

## Thomas Arne.

BORN A. D. 1710.—DIED A. D. 1778.

THOMAS AUGUSTINE ARNE, a celebrated musical composer, was born on the 28th of May, 1710. He was the son of Thomas Arne, upholsterer, Covent Garden, the person supposed to be depicted by Addison, in his well-known character of the Politician, in Nos. 155 and 160 of the Tatler. He was educated at Eton, and originally designed for a legal profession; but his passionate love of music ultimately induced his father to consent to his following it professionally.

Under the tuition of Festing, an eminent violin performer, he soon rivalled the skill of his master, and recommended himself to the notice and favour of Farinelli, Senesino, Geminiani, and the other great Italian musicians of the day. His first regular engagement as a public performer was that of leader of the band at Drury Lane, and his first public essay as a composer was the opera of 'Rosamond,' which was brought out in March 1733, and met with considerable success. In 1738 he produced music for Milton's masque of 'Comus.' "In this masque," says Dr Burney, "he introduced a light, airy, original, and pleasing



melody, wholly different from Purcell and Handel, whom all English composers had hitherto pillaged or imitated. Indeed the melody of Arne at this time, and of his Vauxhall songs afterwards, forms an era in English music; it was so easy, natural, and agreeable to the whole kingdom, that it had an effect upon our national taste." Somewhat before this period he married Miss Cecilia Young, a favourite singer and pupil of Geminiani. In 1740 he set Mallet's masque of 'Alfred,' which was presented on the 1st of August, 1740, in Clifden Gardens, before the prince and princess of Wales. It was in this piece that the well-known song 'Rule Britannia,' still one of the most popular of all our political lyrics, was first introduced. To these pieces succeeded the operas of 'Eliza' and 'Artaxerxes,'—the masque of 'Britannia,'—the oratorios of the 'Death of Abel,' 'Judith,' and 'Beauty and Virtue,'—the musical entertainments of 'Thomas and Sally,' the 'Prince of the Fairies,'—the songs in 'As You Like It,' 'The Merchant of Venice,' 'The Arcadian Nuptials,' 'King Arthur,' 'The Guardian Outwitted,' and 'The Rose,' besides a set of harpsichord concertos, innumerable cantatas, songs, catches, and glees, and the two great productions with which he closed his ingenious labours, 'Caractacus' and 'Elfrida.'

The degree of doctor of music was conferred on Arne by the university of Oxford, on the 6th of July, 1759. He died on the 5th of March, 1778, in the 68th year of his age.

His musical character is thus summed up by Dr Burney: "Upon the whole, though this composer had formed a new style of his own, there did not appear that fertility of ideas, original grandeur of thought, or those resources upon all occasions which are discoverable in the works of his predecessor Purcell, both for the church and the stage; yet, in secular music, he must be allowed to have surpassed him in ease, grace, and variety; which is no inconsiderable praise, when it is remembered, that, from the death of Purcell to that of Arne—a period of more than fourscore years—no candidate for musical fame among our countrymen had appeared who was equally admired by the nation at large." Arne professed the Roman Catholic faith, but led a dissipated life, which often betrayed itself in the vulgar personages which occur in his operas.

## William Boyce.

BORN A. D. 1710.—DIED A. D. 1779.

THIS eminent musician, chapel-master and organist to George II. and George III., was born in London in 1710. He was distinguished for early musical abilities. In 1734 he was elected organist of Oxford chapel. Among his earliest acknowledged pieces are 'David's Lamentation over Saul and Jonathan,' and his serenata of 'Solomon.' His twelve sonatas, or trios, for two violins and a bass, were reckoned almost equal to those of Corelli. In 1749 he set Mason's ode, composed for the installation of the duke of Newcastle at Cambridge. The university on this occasion conferred on him the degree of doctor in music. His musical drama of the 'Chaplet' was his next piece, and proved very successful. Some of his occasional songs for the Vauxhall



and Ranelagh entertainments were also very popular. On the decease of Greene, in 1757, Boyce was appointed master of the king's band; and, in 1758, on the death of Travers, organist of the chapel-royal. With the assistance of Hayes, he published the compositions in score for the English service by the several English masters of the preceding two centuries, in three vols. folio. His taste and skill in ecclesiastical music were acknowledged by all his contemporaries. His style is simple, powerful, and original. Dr Boyce died in February, 1779, and was interred in St Paul's.

## John Langhorne.

BORN A. D. 1735.—DIED A. D. 1779.

THIS pleasing and amiable writer was born at Kirkby-Steven, in Westmoreland. His father was a beneficed clergyman, but died when his son was only four years of age, leaving the superintendence of his education to his mother, who fulfilled her task in a manner which drew the warmest acknowledgments of gratitude from her son in his maturer years.

Young Langhorne's first employment was that of private tutor. He subsequently took orders, and obtained the curacy and lectureship of St John's, Clerkenwell, London. His first publication was a poetical piece, entitled 'Studley Park,' which he appears to have thought unworthy of his genius in after years, for it is omitted in the editions of his poems published under his own superintendence. His 'Letters on Religious Retirement' appeared in 1761; and, in 1763, he published the 'Letters of Theodosius and Constantia,' the idea of which was suggested to him by a well-known tale in the Spectator. Bishop Warburton approved of these attempts to invest religion with the garb of fiction, and seems to have patronized our author. Bishop Hurd also procured him the appointment of assistant-preacher at Lincoln's-inn. His poem, entitled 'Genius and Valour,' was written as a set-off against Churchill's attack on the Scottish character, in his 'Prophecy of Famine.' It was well-received, especially in Scotland, and procured for its author the diploma of D. D. from the university of Edinburgh.

In 1770, the subject of this article, in conjunction with his brother William, minister of Folkstone, in Kent, published a well-executed translation of Plutarch's Lives. In 1776, he translated Milton's Italian Sonnets. He died on the 1st of April, 1779. Besides the works we have mentioned, Langhorne was the author of several minor pieces both in prose and poetry. He was also a contributor to one or two of the periodicals of the day. He is an elegant, but rather feeble writer.

## David Garrick.

BORN A. D. 1716.—DIED A. D. 1779.

THIS unrivalled actor was of French extraction, his family having fled from that country to England on the revocation of the edict of



Nantes, in 1685. Peter Garrick, the father of our subject, held a captain's commission in the British army, and was on a recruiting party at Hereford, when his son David was born in the Angel inn of that town. At ten years of age, young Garrick entered the grammar-school in Lichfield, and soon after he began to manifest that genius for dramatical representations which afterwards raised him to the first rank in the histrionic corps. When little more than eleven years of age, he persuaded some of his young companions to join him in acting, before a select audience, 'The Recruiting Officer.' He prevailed on one of his sisters to play the part of the chambermaid; Sergeant Kite, a character of busy intrigue and bold humour, he chose for himself. The ease, vivacity, and humour of the infant Kite, were long remembered at Lichfield. This first attempt of our English Roscius was in 1727.

Not long after this he was invited to Lisbon by an uncle, a considerable wine-merchant in that city; but his stay there was very short, for he returned to Lichfield the year following. Probably the gay disposition of the young man was not altogether suitable to the old man's temper: however, during his short stay at Lisbon, Garrick made himself agreeable to all who knew him, particularly to the English merchants who resided there, and with whom he often dined. After dinner they frequently diverted themselves by placing him upon the table, and calling upon him to repeat verses and speeches from plays, which he did with great readiness, and much to the gratification of his hearers.

"It happened," says Galt, "that in the year 1735 the celebrated Dr Samuel Johnson, a native also of Lichfield, formed a design to open an academy for classical education, and Garrick, at that time turned of eighteen, was consigned to his charge, along with seven or eight other lads, to complete his education. Garrick is said to have commenced his pupilage with earnestness, and to have applied to the classics with a promise of good success: but Johnson grew tired of his undertaking, the employment ill accorded with his reflective genius, and the servile task of inculcating the arid rules of grammar sickened him to disgust. Having struggled with his circumstances for about a year, he resolved to abandon the profession. Garrick, whose activity was becoming adventurous, grew weary of the listlessness of a country town. He longed for a brighter and a busier scene; and having communicated his longings and aspirations to Johnson, he found him animated with congenial sentiments, and they resolved together on an expedition to the metropolis." In March, 1736-7, the two came up to town in company. Soon after his arrival in London, Garrick entered himself of Lincoln's-inn, and also put himself under the tuition of Mr Colson, an eminent mathematician at Rochester; but nothing could divert his thoughts from those pursuits to which his genius so powerfully prompted him. He had a small sum left him by his uncle at Lisbon, and engaged for a short time in the wine trade, in partnership with his brother, Peter Garrick; but the union between the brothers was of brief continuance. Peter was calm, sedate, and methodical; David was gay, volatile, impetuous. To prevent fruitless and daily altercation, by the interposition of friends the partnership was amicably dissolved.

Garrick now prepared himself in earnest for that employment which he so ardently loved, and in which nature designed he should eminently excel. He spent much time in the company of the most eminent actors;



got himself introduced to the managers of the theatre; and tried his talent in the recitation of some particular and favourite portions of plays. Now and then he indulged himself in the practice of mimicry,—a talent which, however dangerous, is never willingly resigned by him who excels in it. Sometimes he wrote criticisms on the action and elocution of the players, and published them in the journals of the day. “At this period,” says Galt, “the stage was in a low condition, and the actors were persons of a humble order of life. In tragedy, declamation roared in a stentorian strain; passion was rant, whining grief, vociferation terror, and drawing the gentle accents and soft solicitations of love; the whole character of the drama partook of the same unnatural extravagance. Comedy was a mingled tissue of farce and buffoonery, and tragedy was divorced from Nature. It is true that Macklin was a discriminating performer, and Quin without doubt an actor of great merit, but still the drama was generally sunk to a low ebb; and the players ascribed, as in later times, the coarseness of their own performances to the corrupted taste of the age; as if corruption were a voluntary vice, and not the gradual effect of mediocre endowment.”

Garrick's diffidence, however, or perhaps the high standard of excellence he had fixed for himself, withheld him from trying his strength at first upon a London theatre. He thought the hazard too great, and embraced the advantage of spending his noviciate with a company of players then about to set out for Ipswich, under the direction of William Giffard and Dunstall, in the summer of 1741. His first effort in public was as Aboan in the play of ‘Oroonoko,’ a part in which his features could not be easily discerned. Under the disguise of a blackened countenance, he hoped to escape being known, should it be his misfortune not to please. Though Aboan is not a first-rate conception, yet the scenes of pathetic persuasion and affecting distress in which that character is involved, will always command the attention of the audience when represented by a judicious actor; and our young player's success was equal to his most sanguine desires. Under the assumed name of Lyddal, he not only acted a variety of characters in plays, particularly Charmont in the ‘Orphan,’ Captain Brazen in ‘The Recruiting Officer,’ and Sir Harry Wildair, but likewise attempted the active feats of the harlequin. In every essay he succeeded in winning the plaudits of his audience.

His first appearance as an actor in London was on the 19th of October, 1741, when he performed the part of Richard III. at the playhouse in Goodman's-fields, for five pounds a-week. His easy and familiar, yet forcible style, in speaking and acting, at first threw the critics into some hesitation concerning the novelty as well as propriety of his manner. They had been long accustomed to an elevation of the voice, with a sudden mechanical depression of its tones, calculated to excite admiration and entrap applause. To a just modulation of words and natural action they had been strangers, at least for some time; but after Garrick had gone through a variety of scenes, in which he gave evident proofs of consummate art and perfect knowledge of character, their doubts were resolved into astonishment and delight. They were more especially charmed when the actor, after having thrown aside the hypocrite and politician, assumed the warrior and the hero. When news was



brought to Richard that the duke of Buckingham was taken, Garrick's look and action, as he pronounced the words—

———"Off with his head!  
So much for Buckingham!"

were so powerful, that loud shouts of approbation proclaimed the triumph of the actor and full satisfaction of the audience. The death-scene of Richard always drew forth the loudest gratulations of applause. The same play was acted six or seven times successively. The receipts of the treasury amounted, however, in seven nights, to no more than £216 7s. 6d., and this conveys a certain evidence of what use the kindness, as well as judgment of the manager, is to the growing fame of an actor. Giffard, to a good understanding, joined a sense of honour with great humanity: he saw Garrick's merit, and did all in his power to support it.

Such was the universal approbation which followed our young actor, that the established theatres of Drury Lane and Covent Garden, which had at first rejected his application for employment, became deserted. Garrick drew after him the whole fashionable world; Goodman's Fields was full of the splendour of St James's and Grosvenor-square; and the coaches of the nobility filled up the space from Temple-bar to White-chapel. Pope was persuaded by Lord Orrery to see him in the first flash of his fame. That great man, who had often seen and admired Betterton, was at once struck and charmed with the propriety and beauty of Garrick's action, and told Lord Orrery that he was afraid the young man would be spoiled, for he would have no competitor.

Quin, who had hitherto been esteemed the first actor in tragedy, could not conceal his uneasiness at Garrick's success. After he had been a spectator of his manner in some important character—we believe, Richard the Third—he declared, pettishly, that if the young fellow was right, he and the rest of the players had been all wrong; and upon being told that Goodman's Fields' theatre was crowded every night to see the new actor, he said, "Garrick is a new religion; Whitefield has been followed for a time; but they will all come to church again." Garrick had a quick and happy talent in turning an epigram, and revenged himself on Quin by these lines:

"Pope Quin, who damns all churches but his own,  
Complains that heresy infects the town;  
That Whitefield-Garrick has misled the age,  
And taints the sound religion of the stage;  
'Schiam,' he cries, 'has turned the nation's brain,  
But eyes will open, and to church again!  
Thou Great Infallible, forbear to roar;  
Thy bulls and errors are rever'd no more.  
When doctrines meet with general approbation,  
It is no heresy, but reformation."

Colley Cibber, from whom more candour might have been expected, after he had seen Garrick's Bayes, which the public esteemed a masterpiece of comic humour, said, "Garrick was well enough, but not superior to his own son Theophilus." Mrs Bracegirdle, a celebrated actress, who had left the stage for more than thirty years before Garrick's first appearance, but was still visited by many persons of distinction and taste, thought very differently of this rising genius. In a conversation which she had with Colley Cibber, who spoke of him with an affected



derogation, she reproved his malignity, and generously said, "Come, come, Cibber, tell me if there is not something like envy in your character of this gentleman; the actor who pleases every body must be a man of merit." The old man felt the force of this sensible rebuke; he took a pinch of snuff, and frankly replied, "Why, faith, Bracy, I believe you are right, the young fellow is clever!"

Garrick's weekly income was, at first, very moderate—not exceeding six or seven pounds; but when it became evident that the receipts of the treasury depended chiefly, if not entirely, on his labours, Giffard allowed him a full moiety of the profits, and Garrick exerted himself with new zeal. To a very long and fatiguing character in the play, he would frequently add another in a farce. The distresses which he raised in the audience by his *Lear* and *Richard*, he relieved with the roguish tricks of the 'Lying Valet,' or the diverting humours of 'The Schoolboy.'

In 1742, he entered into a stated agreement with Fleetwood, patentee of Drury Lane, for the annual income of £500. His fame continued to increase at the royal theatre, and soon became so extended, that a deputation was sent from Ireland to invite him to act in Dublin upon very profitable conditions. His success in the Irish capital exceeded all imagination: he was caressed by all ranks of people as a prodigy of theatrical accomplishment, and during the hottest days in the year the playhouse was crowded with persons of fashion and rank. The excessive heat became at last prejudicial to the frequenters of the theatre; and an epidemical distemper, which seized and carried off great numbers, was nick-named the 'Garrick fever.' The season of 1744–5 was that in which Garrick reached the summit of his profession, though he had not then gathered all his glory. He was the *Lear*, the *Richard*, the *Hamlet*, and the *Macbeth* of Shakspeare, or as nearly so as art can approach to nature; but he had also a strong predilection for comedy, and in this season he extended his walk in that line.

In 1744, Garrick made a second voyage to Dublin, and became joint-manager of the theatre there with Sheridan. They met with great success; and Garrick returned again to London in May, 1746, having considerably added to his funds. In the winter of 1746, Garrick and Quin played together at Covent Garden. In 1747, he became joint-patentee of Drury Lane theatre with Mr Lacy. Garrick and Lacy divided the business of the theatre in such a manner as not to encroach upon each other's province. Lacy took upon himself the care of the wardrobe, the scenes, and the economy of the household; while Garrick regulated the more important business of treating with authors, hiring actors, distributing parts in plays, superintending of rehearsals, &c. Besides the profits accruing from his half share, he was allowed an income of £500 for his acting, and some particular emoluments for altering plays, farces, &c. When he opened Drury Lane theatre in 1747, Garrick spoke the well-known and admirable prologue, written for the occasion by his old friend Samuel Johnson:

In 1749, Garrick married Mademoiselle Violetti,—a young lady, who, Davies says, to great elegance of form, and many polite accomplishments, joined the more amiable virtues of the mind. In 1763, 1764, and 1765, he made a journey in France and Italy, accompanied by Mrs Garrick, who, from the day of her marriage till the death of



her husband, was never separated from him. During his stay abroad, his company was courted by many foreigners of high birth and great merit. An Italian prince requested that he would favour him with some very striking or affecting scene in one of the most admired English tragedies; Garrick immediately recited the soliloquy of Macbeth, which is spoken during the instant of time when a dagger is presented to his disturbed imagination. His ardent look, expressive tone, and impassioned action, quite overcame the prince, though almost ignorant of the language employed by the consummate tragedian.

On the death of Lacy, joint-patentee of Drury Lane in 1773, the whole management of the théâtre devolved on Garrick; but, in 1776, he sold his share of the patent, and formed a resolution of quitting the stage. He was, however, determined, before he left the theatre, to give the public proofs of his abilities, to delight them as highly as he had ever done in the flower and vigour of his life. To this end, about a fortnight or three weeks previous to his taking his final leave, he presented them with some of the most capital and trying characters of Shakspeare,—with Hamlet, Richard, and Lear, and some other parts which were less fatiguing. Hamlet and Lear were repeated; Richard he acted only once, and by the king's command. He finished his dramatic career with one of his favourite parts, Felix, in 'The Wonder, or a Woman Keeps a Secret.' When the play was ended, Garrick briefly addressed the audience with much visible emotion. He then retired, amidst the tears and acclamations of a crowded and brilliant assembly.

Garrick, when disengaged from business, often attended the debates of the house of commons, especially on such important questions as he knew would bring up all the best speakers of both parties. In the spring of 1777, he happened to be present in the gallery when an altercation occurred between a right honourable member and another honourable gentleman, which proceeded to that degree of warmth that the speaker and the house were obliged to interpose. Whilst the house was in this agitation, a Shropshire member happened to observe Garrick in the gallery, and moved to clear the house. Whereupon Burke rose, and appealed to the honourable assembly, whether it could possibly be consistent with decency and liberality "to exclude from the hearing of their debates a man to whom they were all obliged, one who was the great master of eloquence, in whose school they had all imbibed the art of speaking, and been taught the elements of rhetoric?" He was warmly seconded by Fox and Townshend, both of whom enlarged on the merits of their old preceptor as they termed him, and reprobed the motion of the gentleman with great warmth and indignation. The house almost unanimously concurred in exempting Mr Garrick from the general order to quit the gallery.

In Christmas 1778, Mr and Mrs Garrick were invited to the country-seat of Earl Spencer, where they had frequently been welcome guests. In the midst of much social happiness, Garrick was seized with that illness which carried him off in a few weeks. He died on the 20th of January, 1779. Garrick's disease was pronounced by Mr Pott to be a palsy in the kidneys. On Monday, the 1st of February, the body of Mr Garrick was conveyed from his own house in the Adelphi, and magnificently interred in Westminster Abbey, under the monument of



his beloved Shakspeare. His remains were attended to the grave by persons of the first rank.

"Mr Garrick," says Galt, "was small in stature, but handsomely formed, and his deportment was graceful, easy, and engaging. His complexion was dark, but his countenance was enlivened with black eyes, of singular brilliancy. His voice was distinct, melodious, and commanding, and possessed an inexhaustible compass, or rather seemed to do so, for he managed it with such appropriate discretion that it was never heard pitched beyond his power. It would be unfair towards the character of this great artist, to say that he was never excelled. In some parts others have surpassed him, but all his contemporaries agree that he beggared competition in those characters for which he was most celebrated; and that he never performed any part without impressing his audience with admiration. In every department of the drama he did not exceed all his rivals; but there were characters in which he had none, and in which he gave the passion with the fidelity of nature, and the regularity and beauty of consummate art. His talents as an author were not of the first class; but he possessed, in many of his compositions, an ease and grace of no ordinary kind; and had he not been the glory of the stage, he would have in consequence commanded the respect of posterity for the magnitude and variety of his works as an author, in which capacity, however, he has been praised too much."

Mr Davies says that "Garrick's manner of living was splendid, though somewhat below his income, as became a prudent man. By some he was said to be parsimonious, nay, avaricious; others gave out that he made too great and ostentatious a parade of magnificence, unbecoming the condition of a player. To those who knew the sums he constantly gave away, it would appear that his sole end in acquiring wealth was the benefit of others. I shall not talk of his more public charities and contributions; I mean such actions only as were less known to the world; his benevolence was uniform,—not a sudden start of humour proceeding from whim and caprice, or like scanty streams from a small rivulet; no, his bounty resembled a large, noble, and flowing river,

‘That glorified the banks which bound it in.’

It was a very honourable circumstance in his life, that, in the very dawnings of success, when he first tasted of Fortune's favours, and had acquired a very moderate portion of riches, he opened his hand to those who solicited his kindness, and was ready to assist all who applied to him." He was very intimate with an eminent surgeon, a very amiable man, who often dined and supped with Mr and Mrs Garrick. One day after dinner the gentleman declared that his affairs were in such a situation, that, without the assistance of a friend, who would lend him a thousand pounds, he should be at a loss what to do. "A thousand pounds!" said Garrick, "that is a large sum! Well, now, pray what security can you give for that money?" "Upon my word," replied the surgeon, "no other than my own!" "Here's a pretty fellow!" cried Garrick, turning to his wife, "He wants a thousand pounds, and upon his own security! Well, come, I'll tell you one thing for your comfort; I know a man that at my desire will lend you a thousand pounds." He immediately drew upon his banker for that sum, and gave the draft to his friend.



## Thomas Gray.

BORN A. D. 1716.—DIED A. D. 1771.

THIS eminent poet was born in Cornhill, London, on the 26th of December, 1716. His grandfather was a considerable merchant; but his father, though he also followed business, is stated to have been of an indolent and reserved temper, so that he rather diminished than increased his paternal fortune. Young Gray received his grammatical education at Eton, under Mr Antrobus, his mother's brother; and, when he left school, entered a pensioner at Peterhouse, Cambridge. While he was at Eton he contracted a particular intimacy with Horace Walpole, and with Richard West, whose father was lord-chancellor of Ireland. When he had been at Cambridge about five years—where he took no degree, because he intended to profess the common law—Horace Walpole invited him to travel with him as his companion. He accepted the invitation, and they arrived at Amiens on the first of April, 1739. Mr Gray's letters contain a very pleasing account of many parts of their journey; but unfortunately, at Florence, Walpole and he quarrelled and parted. Mason—to whom we are chiefly indebted for the materials of our author's life—says, that he was enjoined by Walpole to charge him with the chief blame in their quarrel, candidly confessing that “more attention and complaisance,—more deference to a warm friendship, to superior judgment and prudence,—might have prevented a rupture that gave much uneasiness to them both, and a lasting concern to the survivor.” In the year 1744 a reconciliation was effected between them by a lady who wished well to both parties.

After their separation Mr Gray continued his journey in a manner suitable to his own limited circumstances, with only an occasional servant. He returned to England in September, 1741, and in about two months after buried his father, who had, by injudicious waste of money upon a new house, so much lessened his fortune that Gray thought his circumstances too narrow to enable him, in a proper manner, to prosecute the study of the law. He therefore retired to Cambridge, where he soon after became bachelor of civil law; and where, as Dr Johnson expresses it, “without liking the place or its inhabitants, or pretending to like them, he passed, except a short residence at London, the rest of his life.”

In 1742 Gray wrote his ‘Ode to Spring,’ his ‘Prospect of Eton College,’ and his ‘Ode to Adversity.’ He began likewise a Latin poem, ‘De Principiis Cogitandi.’ He wrote, however, very little, though he applied himself very closely to his studies. In 1750 he published his celebrated ‘Elegy, written in a Country Churchyard,’ which first made him known to the public. In 1753 several of his poems were splendidly published, with designs by Mr Bentley. In 1756 some young men of the college, whose chambers were near his, diverted themselves with disturbing him by frequent and troublesome noises. This insolence, having endured it a while, he represented to the governors of the college; but finding his complaint little regarded, he removed to Pembroke-hall. In 1757 he published ‘The Progress



of Poetry,' and 'The Bard.' This year he had the offer of the poet-laureateship, but declined it. Two years after, he quitted Cambridge for some time, and took an apartment near the British museum, where he resided near three years, reading and transcribing. In 1765 he undertook a journey into Scotland. In 1768, without his own solicitation, or that of his friends, he was appointed regius-professor of modern history in the university of Cambridge. He lived three years after this promotion, and died on the 31st of July, 1771.

The poems of Gray are few in number, but they possess a very high degree of merit. A complete edition of them, with memoirs of his life, including many of his letters, was published by his ingenious friend Mason. Gray was one of the most learned men in Europe. . He was well-acquainted both with the elegant and profound sciences. He was extensively read in every branch of history, both natural and civil; had read all the original historians of England, France, and Italy; and was a great antiquarian. Criticism, metaphysics, morals, politics, made a principal part of his study; voyages and travels of all sorts were his favourite amusements; and he had a fine taste in painting, prints, architecture, and gardening. His greatest defect was an affectation in delicacy, or rather effeminacy, and a visible fastidiousness, or contempt and disdain of his inferiors in science. He also had in some degree that weakness which disgusted Voltaire so much in Congreve. Though he seemed to value others chiefly according to the progress they had made in knowledge, yet he could not bear to be considered himself merely as a man of letters; and though without birth, or fortune, or station, his desire was to be looked upon as a private independent gentleman, who read for his amusement. Some of the poems of Gray have been treated with great critical arrogance and injustice by Dr Johnson; but they have been ably defended by several ingenious writers. Perhaps one reason that induced Johnson to attack Gray's poems with so much severity was, that he had obtained great reputation, though he was a Cambridge man; for such prejudices, however absurd, are known to have operated on the mind of Johnson.

## David Hume.

BORN A. D. 1711.—DIED A. D. 1776.

THIS celebrated metaphysician, moralist, and historian, was a Scotsman by descent and birth. He was born at Edinburgh in 1711. There was some noble blood in his ancestral line on both sides,—a circumstance of which, in spite of his philosophy, he was always extremely vain. His juvenile years, says his biographer, Mr Ritchie,<sup>1</sup> were not marked by any thing very noticeable. His father died while he was yet an infant, leaving the care of his three children to their mother, a lady of considerable prudence, who, Mr Ritchie says, acquitted herself in this charge with very laudable assiduity, although it appears, from her son's own confession, that his religious education had been so greatly

<sup>1</sup> Account of the Life and Writings of David Hume, Esq. by T. E. Ritchie. London: 1807.



neglected in childhood that he had only a very slight acquaintance with the New Testament.

Being a younger brother, and possessing only a very slender patrimony, he was urged to apply himself to the study of law, on his finishing his academical course; but although his studious disposition, his sobriety, and his industry, gave his family a notion that the law was a proper profession for him, he had already imbibed tastes and feelings of little congeniality with the profession thus designed for him. "I found," says he, "an insurmountable aversion to every thing but the pursuits of philosophy and general learning; and while they fancied I was poring upon Voet and Vinnius, Cicero and Virgil were the authors which I was secretly devouring."<sup>2</sup> The patrimony of a younger Scottish brother, however, would not allow of entire devotion to a life of letters, without some sources of emolument greater considerably than literature at that period presented to the young aspirant. "My very slender fortune," he says, "being unsuitable to this plan of life, and my health being a little broken by my ardent application, I was tempted, or rather forced, to make a very feeble trial for entering into a more active scene of life. In 1734 I went to Bristol, with some recommendations to eminent merchants; but in a few months found that scene totally unsuitable to me. I went over to France with a view of prosecuting my studies in a country retreat; and I there laid that plan of life which I have steadily and successfully pursued. I resolved to make a very rigid frugality supply my deficiency of fortune, to maintain unimpaired my independency, and to regard every object as contemptible, except the improvement of my talents in literature. During my retreat in France, first at Rheims, but chiefly at La Fleche, in Anjou, I composed my 'Treatise of Human Nature.' After passing three years very agreeably in that country, I came over to London in 1737. In the end of 1738, I published my Treatise, and immediately went down to my mother and my brother, who lived at his country-house, and was employing himself very judiciously and successfully in the improvement of his fortune."

He speaks apparently with much equanimity of the signal failure of his first performance, and he deserves commendation certainly for the good hope he maintained in a crisis so discouraging to every literary adventurer as that through which it was his lot to pass. But there is a curious note subjoined to Mr Ritchie's account of this portion of our philosopher's life, which gives another representation altogether of the affair. In the 'London Review,'<sup>3</sup> edited by Dr Kenrick, there is a note, says Mr Ritchie, on this passage in our author's biographical narrative, "rather inimical to the amenity of disposition claimed by him. The reviewer says: 'so sanguine, that it does not appear our author had acquired, at this period of his life, that command over his passions of which he afterwards makes his boast. His disappointment at the public reception of his *Essay on Human Nature* had indeed a violent effect on his passions in a particular instance; it not having dropt so dead-born from the press but that it was severely handled by the reviewers of those times, in a publication entitled "*The Works of the Learned*,"—a circumstance which so highly provoked our young phi-

<sup>2</sup> Autobiography prefixed to 'History of England.'

<sup>3</sup> Vol. v. p. 200. Anno 1777.



losopher that he flew in a violent rage to demand satisfaction of Jacob Robinson, the publisher, whom he kept, during the paroxysm of his anger, at his sword's point, trembling behind the counter lest a period should be put to the life of a sober critic by a raving philosopher.' "

We cannot present the next ten years of Hume's life in fewer words than his own. After affirming that he very soon recovered from the blow thus inflicted on him, and renewed the prosecution of his studies with great ardour, he proceeds thus: "In 1742 I printed at Edinburgh the first part of my *Essays*: the work was favourably received, and soon made me entirely forget my former disappointment. I continued with my mother and brother in the country, and in that time recovered the knowledge of the Greek language, which I had too much neglected in my early youth. In 1745 I received a letter from the marquess of Anandale, inviting me to come and live with him in England; I found also, that the friends and family of that young nobleman were desirous of putting him under my care and direction, for the state of his mind and health required it.—I lived with him a twelvemonth. My appointments during that time made a considerable accession to my small fortune. I then received an invitation from General St Clair to attend him as a secretary to his expedition, which was at first meant against Canada, but ended in an incursion on the coast of France. Next year, to wit, 1747, I received an invitation from the general to attend him in the same station in his military embassy to the courts of Vienna and Turin. I then wore the uniform of an officer, and was introduced at these courts as aid-de-camp to the general, along with Sir Harry Erskine and Captain Grant, now General Grant. These two years were almost the only interruptions which my studies have received during the course of my life: I passed them agreeably, and in good company; and my appointments, with my frugality, had made me reach a fortune, which I called independent, though most of my friends were inclined to smile when I said so: in short, I was now master of near a thousand pounds. I had always entertained a notion, that my want of success in publishing the '*Treatise of Human Nature*,' had proceeded more from the manner than the matter, and that I had been guilty of very usual indiscretion, in going to the press too early. I therefore cast the first part of that work anew in the '*Inquiry concerning Human Understanding*,' which was published while I was at Turin. But this piece was at first little more successful than the '*Treatise of Human Nature*.' On my return from Italy, I had the mortification to find all England in a ferment, on account of Dr Middleton's '*Free Inquiry*,' while my performance was entirely overlooked and neglected. A new edition, which had been published at London, of my *Essays*, moral and political, met not with a much better reception. Such is the force of natural temper, that these disappointments made little or no impression on me. I went down in 1749, and lived two years with my brother at his country-house, for my mother was now dead. I there composed the second part of my *Essays*, which I called '*Political Discourses*,' and also my '*Inquiry concerning the Principles of Morals*,' which is another part of my *Treatise* that I cast anew. Meanwhile my bookseller, A. Millar, informed me that my former publications (all but the unfortunate *Treatise*) were beginning to be the subject of conversation; that the sale of them was gradually increasing, and that new editions were demanded.



Answers by reverends and right reverends came out two or three in a year; and I found by Dr Warburton's railing, that the books were beginning to be esteemed in good company. However, I had a fixed resolution, which I inflexibly maintained, never to reply to any body; and not being very irascible in my temper, I have easily kept myself clear of all literary squabbles. These symptoms of a rising reputation gave me encouragement, as I was ever more disposed to see the favourable than unfavourable side of things; a turn of mind which it is more happy to possess, than to be born to an estate of £10,000 a year."<sup>4</sup>

Whatever may be the literary merit and acuteness of the publications noticed in the above extract, they contain sentiments highly repugnant to every serious and well-disposed mind, as calculated to overturn the first principles of reasoning and belief, and establish only a universal scepticism in the room of all philosophy. Their object is not to show the difficulties and uncertainties which impede knowledge, but to prove that real and certain knowledge is a thing which mortals need not seek after, for it is rendered unattainable to man by the very structure of his understanding. The foundation of this annihilating scepticism had been incautiously laid long before Hume's time, by a no less distinguished and excellent man than John Locke, who, in his celebrated essay, limited all our sources of knowledge to sensation and consciousness; and by representing ideas as actual existences lodged in the mind, resolved every thing into mere consciousness, or the mind's perceptions of itself, and of nothing beyond itself. Hume was but following out this doctrine to its legitimate though startling and absurd consequences, when he chose to deny the existence of an external world, and to reject the universally-received ideas of causation and the uniformity of the laws of nature. It is not to be wondered at that men less irascible than Warburton should have railed at the propounder of such monstrous dogmas as those which Hume had set forth. The general assembly of the Church of Scotland for a time meditated a prosecution of the author of the 'Enquiries;' but were fortunately diverted from a proceeding which would only have defeated its object, by bringing a wretched philosophy into more general notice, and investing its author probably with the attributes of a martyr, and the sympathies which always attach themselves more or less to a persecuted man.

"In 1751," Mr Hume resumes, "I removed from the country to the town, the true scene for a man of letters. In 1752 were published at Edinburgh, where I then lived, my 'Political Discourses,' the only work of mine that was successful on the first publication. It was well received abroad and at home. In the same year was published at London, my 'Inquiry concerning the Principles of Morals;' which, in my own opinion, (who ought not to judge on that subject,) is of all my writings, historical, philosophical, or literary, incomparably the best. It came unnoticed and unobserved into the world. In 1752 the Faculty of Advocates chose me their Librarian, an office from which I received little or no emolument, but which gave me the command of a large library. I then formed the plan of writing the 'History of England;' but being frightened with the notion of continuing a narrative through a period of seventeen hundred years, I commenced with the accession

<sup>4</sup> Autobiography prefixed to 'History of England.'



of the house of Stuart, an epoch when I thought the misrepresentations of faction began chiefly to take place. I was, I own, sanguine in my expectations of the success of this work. I thought that I was the only historian that had at once neglected present power, interest, and authority, and the cry of popular prejudices; and as the subject was suited to every capacity, I expected proportional applause. But miserable was my disappointment: I was assailed by one cry of reproach, disapprobation, and even detestation; English, Scotch, and Irish, whig and tory, churchman and sectary, freethinker and religionist, patriot and courtier, united in their rage against the man who had presumed to shed a generous tear for the fate of Charles I. and the earl of Strafford; and after the first ebullitions of their fury were over, what was still more mortifying, the book seemed to sink into oblivion. Mr Millar told me, that in a twelvemonth he sold only forty-five copies of it. I scarcely, indeed, heard of one man in the three kingdoms, considerable for rank or letters, that could endure the book. I must only except the primate of England, Dr Herring, and the primate of Ireland, Dr Stone, which seem two odd exceptions. These dignified prelates separately sent me messages not to be discouraged."

We are by no means sure that this first essay of our historian's excited all the clamour, and encountered all the prejudice, here represented. His biographer declares, that, after a diligent search into the literary history of the period, he has been unable to discover any trace of that universal outcry which Hume represents himself as having been assailed with.<sup>5</sup> We are particularly doubtful of his having rendered himself so obnoxious to the tory party as his language implies. The fact is, he presented himself to the public as the apologist of the Stuarts, in their most unconstitutional measures; and his thinly-concealed dislike to the principles of the settlement of 1688 could not but be grateful to the party in question. There is certainly a tone of vacillation in much that he has written relating to the period in question; he does sometimes confess to the weaknesses of the king, and even pronounces some of his measures worthy of censure; but he takes care to represent the measures of the patriots as unconstitutional and rebellious. If he feels sometimes necessitated to eulogize the virtues and courage of the leading patriots, he hastens to remind the reader of their virulence and fanaticism. These, and other similar marks of trimming and uncertainty, are very ably and eloquently descanted upon by the reviewer of Brodie's 'History of the British Empire,' in the 40th volume of the 'Edinburgh Review;' and are fully and elaborately exposed by Mr Brodie in his able and constitutional work. We shall here quote a few of the reviewer's illustrations of Hume's 'double and discordant tone.' "Thus, after saying of the leaders of opposition in Charles's first parliament, that 'these generous patriots, animated with a warm regard to liberty, saw with regret an unbounded power exercised by the crown, and resolved to seize the opportunity which the king's necessities afforded them, of reducing the prerogative within reasonable compass;' and adding, 'that to grant or refuse supplies was the undoubted privilege of the commons;' he chooses to represent their refusal to grant more than two subsidies till they had been heard on the

<sup>5</sup> Life by Ritchie, p. 106.



national grievances, as 'a cruel mockery of the sovereign, and a proceeding unprecedented in an English parliament;' and shortly after, stigmatizes the very persons of whom he had spoken in the terms we have now cited, as ambitious fanatics, who advocated 'furious measures,' and 'under colour of redressing grievances, which, during this short reign, could not have been very numerous, proposed to control every part of the government which displeased them.' Of Hampden, he says, in an elaborate character, in itself neither very generous nor very consistent: 'Then was displayed the mighty ambition of Hampden, taught disguise, not moderation, by former restraint; supported by courage, conducted by prudence, embellished by modesty; but whether founded in a love of power or zeal for liberty, is still, from his untimely end, left doubtful and uncertain.' Now, if ambition means any thing, and especially a mighty, disguised, and immoderate ambition, it *must* mean, we should think, a love of power;—but, while such an ambition is assumed as the undoubted basis and denominator of the character, it is admitted to be uncertain whether a love of power had any thing to do with it! But the eloquent writer does not startle even at greater inconsistencies than this, when the object is to lower the character of an anti-royalist. This illustrious person had at one time resolved, it seems, along with Pym and Cromwell, 'to abandon his native country and fly to the other extremity of the globe,'—and then, he who could be actuated only by mighty ambition—founded either in a love of power or a zeal for liberty—is eagerly degraded into a crazy fanatic, who had no other object but 'to enjoy lectures and discourses of any length or form that might please him!' In the same reckless spirit of flagrant inconsistency, or rather perhaps we should say, of alternate candour and partiality, he first represents the people of England at the commencement of the war in these glowing colours. 'Never was there a people less corrupted by vice, and more actuated by principle, than the English at this period. Never were there individuals who possessed more capacity, more courage, more disinterested zeal. To determine his conduct in the approaching contest, every man hearkened with avidity to *the reasons* proposed on both sides.' But, both before and after, while we meet with perpetual and unvarying praise of the gallantry and generous loyalty of those who adhered to the king, we find nothing but invectives and sarcasms upon the furious bigotry, the base hypocrisy, and low arts of popularity, by which their opponents are said to have been actuated. In like manner, he first says of Laud, that, though not exactly a Papist, 'the genius of his religion was the same with that of the Romish, and that not only the puritans believed the church of England to be relapsing fast into that superstition, but the court of Rome itself entertained hopes of regaining its authority in this island, and twice offered him privately a Cardinal's hat,' which he declined with great civility; and then, when he comes to the account of his trial, does not scruple to say, that '*the groundless charge of popery, though belied by his whole conduct, was continually urged against him.*' In the same spirit, when he comes to the agitating scene of the king's trial and condemnation, he first represents it in these words as a proceeding of the most awful grandeur and sublimity. 'The pomp and dignity, the ceremony of this transaction, corresponded to the greatest conception that is suggested in the annals



of human kind! The delegates of a great people sitting in judgment on their supreme magistrate, and trying him for his misgovernment and breach of trust! This, it must be confessed, is, at least, lofty and liberal enough; and would satisfy, we should imagine, the ambition of a professed regicide. But by and by all this theatrical pomp is conjured away, and this magnificent temple of Justice converted into a den of paltry and contemptible assassins. Instead of his judges being really the delegates of a great nation, we find even the parliament by whom they were appointed dwindled into 'a diminutive assembly, no longer deserving that honourable name,' and disavowed by the body of the nation; while they themselves are called 'hypocritical parricides, who, by sanctified pretences, had long disguised their treasons,' and now consummated 'the height of all iniquity and fanatical extravagance.'"

It is a piece of whining cant, and nothing better, for Hume to represent all parties of his day as being fired to madness against him for "presuming to shed a generous tear for the fate of Charles I. and the earl of Strafford." No one ever found fault with the historian for shedding 'a decent tear' to the memory of the brilliant, though unprincipled, courtier and his infatuated master. But he must have known well that the cause of indignation found in his volume were the false pretences put forth on behalf of these men. It was Hume's object to canonize them, and he did not scruple either to mutilate or to pervert the truth when necessary for his purpose. Mr Brodie has very ably and laboriously exposed the mean artifices to which this would-be ingenuous historian has had recourse, in order to give the wished-for tone and colouring to documents which he durst not quote entire.

In 1756 Mr Hume published a second volume of his History, containing the period from the death of Charles I. to the Revolution. Of this volume he says: "This performance happened to give less displeasure to the whigs, and was better received. It not only rose itself, but helped to buoy up its unfortunate brother. But though I had been taught by experience, that the whig party were in possession of bestowing all places, both in the state and in literature, I was so little inclined to yield to their senseless clamour, that in above a hundred alterations, which farther study, reading, or recollection, engaged me to make in the reigns of the two first Stuarts, I have made all of them invariably to the tory side. It is ridiculous to consider the English constitution before that period as a regular plan of liberty." In this last sentence we have the great scope and purport of the historian revealed to us. It was his grand object to represent the English government as having been an absolute irresponsible monarchy up to the period of the Stuart dynasty; and consequently Charles as justified in withholding, and the people unreasonable in demanding, those privileges and liberties of the subject which formed the object of the civil war. Hume's theory has been exploded by several able hands; by none more successfully than Mr Hallam<sup>6</sup> and Mr Brodie, to whose volumes we have pleasure in referring the reader.

The concluding volume of the 'History of England' was published in 1759. Two years afterwards Mr Hume published the earlier part of the English history, in two volumes. His reputation was now estab-

<sup>6</sup> Constitutional History of England. London: 1829.



lished as a writer, and the profits of his historical volumes, to use his own words, "rendered him not only independent but opulent." In 1763 he accompanied the earl of Hertford's embassy to Paris. He received much attention from the literary circles of that metropolis, and appears to have been highly gratified with his reception. On the departure of Lord Hertford to assume the vice-royalty of Ireland, in 1766, Mr Hume was left *chargé d'affaires* in Paris until the arrival of the duke of Richmond. In 1767 he accepted of an under-secretaryship of state; but in 1769 retired into private life, and fixed his residence in Edinburgh. He spent the remainder of his days in lettered ease and tranquillity. He died on the 25th of August, 1766.

His friend, Dr Adam Smith, has given an account of his latter moments in a letter to Mr Strahan, which is usually appended to the autobiographical sketch of the author attached to his 'History of England.' It is an interesting but a melancholy document, representing as it does a mind of great and unquestionable powers making idle sport of all the tremendous uncertainties which must, even to Hume's sceptical mind, have enveloped the article death.

Mr Hume's merits as an historian are now pretty generally understood, and he is daily losing possession of the public ear. It is impossible to deny to his narrative the praise of great elegance, perspicuity, and seductiveness; but he has been proved to be deficient in the higher qualities of the historian,—in all that enables us to repose confidence in his graceful narrative. We now read every page of his once popular history with extreme suspicion, and a constant watchfulness against being led into error by his artful and insidious eloquence. "Mr Hume's summaries," says the critic already quoted in this article, "Mr Hume's summaries of the conflicting views of different parties at particular eras, have been deservedly admired for the singular clearness, brevity, and plausibility with which they are composed: but, in reality, they belong rather to conjectural than to authentic history; and any one who looks into contemporary documents will be surprised to find how very small a portion of what is there imputed to the actors of the time had actually occurred to them, and how little of what they truly maintained is there recorded in their behalf. The object of the author being chiefly to give his readers a clear idea of the scenes he described, he seems to have thought that the conduct of the actors would be best understood by ascribing to them the views and motives, which, upon reflection, appeared to himself most natural in their situation. In this way, he has often made all parties appear more reasonable than they truly were; and given probability and consistency to events, which, as they actually occurred, were not a little inconceivable. But in so doing he has undoubtedly violated the truth of history, and exposed himself to the influence of the most delusive partialities. Such a hypothetical integration of the opinions likely to prevail in any particular circumstances, seems at all times to have been a favourite exercise of his ingenuity. Very early in life, for example, he composed four Essays, to which he gave the names of the Epicurean, the Stoic, the Platonist, and the Sceptic,—and prefixed to them the following very characteristic notice: 'The intention of these Essays is not so much to explain accurately the sentiments of the ancient sects of philosophy, as to deliver the sentiments of sects which naturally form themselves in the world, and



entertain different ideas of human life and human happiness. I have given each of them the name of the philosophical sect to which it bears the greatest affinity.' These very words, we think, might be applied, with very little variation, to most of the summaries of which we have been speaking. They, too, are mere conjectural views of the different sentiments that may be supposed naturally to arise in the world at particular periods; and they are given under the name of the historical party to which they bear the greatest affinity."

## Walter Harte.

BORN A. D. 1700.—DIED A. D. 1774.



WALTER HARTE, a respectable miscellaneous writer, was born about the year 1700, but the precise date cannot now be ascertained. His father was a respectable clergyman of the church of England. Young Harte received his early education at Marlborough school under a Mr Hildrop, to whom he afterwards dedicated some pieces of poetry. He went from this school to Oxford, where he graduated in 1720.

His first publication was a volume of poetry, which appeared in 1727. It attracted Pope's attention, who honoured the author with his friendship and patronage, and prefixed his encomiastic lines amongst others, to the 'Dunciad.' It is said that Harte's reputation was so high amongst his contemporaries as to make it appear a probable thing to not a few of them that he was the author of the 'Essay on Man,' which was first published anonymously. In 1730 he published a poetical 'Essay on Satire,' and in 1735 an 'Essay on Reason.' Pope contributed some lines to both these productions. He afterwards published two sermons preached before the university of Oxford, which were much admired. Betwixt the years 1746 and 1750 he travelled on the continent with Lord Chesterfield's son.

In 1759 he published a 'History of Gustavus Adolphus.' This work, which formed two volumes 4to, was industriously compiled, but its success by no means answered the expectations of the author. His style was rugged and pedantic in an extreme; but when Hawkins, the publisher, ventured to point out some uncouth expressions and phrases, Harte would smile contemptuously at his want of taste, and say—"George, that's what we call writing!" It was also unfortunate for poor Harte that this work should have come out nearly about the same time with historical pieces from the pens both of Hume and Robertson.

His last publication, entitled 'The Amaranth,' contains some very pleasing pieces of poetry of a serious cast.

## Francis Fawkes.

BORN A. D. 1721.—DIED A. D. 1777.

FRANCIS FAWKES, a very minor name in English literature, was born in Yorkshire, and educated at Leeds and Cambridge. He took orders, and was first settled at Bramham in his native county, from



which place he removed to the curacy of Croydon, in Surrey, whence Archbishop Herring collated him to the vicarage of Orpington with St Mary Cray, in Kent. In 1774 he exchanged his vicarage for the rectory of Hayes. His first poetical publication was a descriptive poem, entitled 'Bramham Park,' which appeared in 1747. In 1761 he published a volume of 'Original Poems and Translations;' and in 1767 a translation of Theocritus very respectably executed. It is said that Pearce, Jortin, Johnson, Warton, and several other eminent scholars and critics, contributed to the Theocritus. He died in August, 1777.

### John Armstrong.

BORN A. D. 1709.—DIED A. D. 1779.

THIS minor English poet was born in the parish of Castleton in Roxburghshire. He studied medicine in the university of Edinburgh, and practised, with considerable repute, in London for several years previous to his death. His literary reputation is chiefly founded on a didactic poem, entitled 'The Art of Preserving Health,' which was published in 1744. He wrote several other pieces both on professional and non-professional subjects; and enjoyed a fair average reputation among the scholars of his day, though his writings are seldom referred to now.

### Thomas Amory.

BORN A. D. 1692.—DIED A. D. 1789.

THOMAS AMORY, the son of Counsellor Amory, who attended King William in Ireland, was born in the county of Clare in the year 1692. He is believed to have studied medicine for the purpose of practising as a physician; his design, however, if intended, was never put in execution. In 1755 he published a very remarkable work, entitled 'Memoirs, containing the Lives of several Ladies of Great Britain; a History of Antiquities, Productions of Nature, and Monuments of Art; Observations on the Christian Religion, as professed by the Established Church and Dissenters of every Denomination; Remarks on the writings of the greatest English Divines, and a Review of the Works of the Writers called Infidels, from Lord Herbert of Cherbury to the late Lord Viscount Bolingbroke; with a variety of disquisitions and opinions relative to criticism and manners; and many extraordinary actions: in several Letters,' Lond. 8vo. A second volume was promised, but it never appeared. In 1756 he published the first volume of the life of John Bunce, and the second in 1766, in which it is thought the author intended to sketch his own picture. It is in some sort a continuation of the 'Memoirs.' Mr Amory was likewise author of a letter to the Monthly Reviewers, as also of various religious tracts, poems, and songs. He died in 1789, at the advanced age of ninety-seven.



## James Harris.

BORN A. D. 1709.—DIED A. D. 1780.

THIS celebrated philological and grammatical writer was the eldest son of James Harris, Esq. of Salisbury, and the lady Elizabeth Ashley, sister to the celebrated author of the 'Characteristics.' He received his early education at Salisbury, whence he was sent to Oxford at the age of sixteen. Having spent the usual term of study at Wadham college, he became a member of Lincoln's inn, though with no view towards the bar.

In his twenty-fourth year he succeeded, by the death of his father, to a handsome property, and immediately gave himself up to the pursuit of literature, especially the Greek philosophy. In 1744 he published three treatises on Art, the Fine Arts, and Happiness, distinguished by their elegance of style, profound and varied learning, and general correctness of thought and sentiment. In 1751 he published a work, entitled 'Hermes, or a Philosophical Inquiry concerning Universal Grammar.' This is a work of much research and fine taste, although it does not perhaps deserve so high a commendation as has been passed upon it by Lowth and some others. Horne Tooke attacked it with great virulence.

In 1761, Mr Harris was returned one of the representatives for Christ church. In 1763 he became a lord of the treasury, but resigned office with the rest of the ministry in 1765. In 1775 he published a work entitled 'Philosophical Arrangements,' being a portion of a meditated larger work on the Peripatetic logic. His last work was entitled 'Philological Inquiries.' It contains a summary of the critical philosophy of the ancients.

Mr Harris died in 1780. His son, Lord Malmesbury, published a splendid edition of his works in 1801, in two quarto volumes, with a Memoir prefixed. His lordship seems to have formed a pretty just estimate of his respected parent's literary character. He says: "The distinction by which he was most generally known, and by which he is likely to survive to posterity, is that of a man of learning." Mr Harris's treatises will always be admired for their taste and erudition; though little regarded, perhaps, as profoundly philosophical tracts.

## Richard Wilson.

BORN A. D. 1713.—DIED A. D. 1782.

THIS artist was of Welsh extraction. He was born in the year 1713. At thirty-five years of age we find him a portrait-painter of some repute in London, for he was employed in 1748 to execute likenesses of the prince of Wales and the duke of York, for their tutor the bishop of Norwich. Edwards says, that in drawing a head Wilson was not excelled by any of his contemporaries,—which is, after all, not saying much for his genius in this line of the art; for, with the excep-



tion of Reynolds—and he was now only rising into notice—all the portrait-limners of the day were wretched daubers.

A visit to Italy, which Wilson was enabled to make in his thirty-sixth year, proved the means of leading him into that department wherein his better genius lay. At first, says Allan Cunningham, "he continued the study and practice of portrait-painting, and, it is said, with fair hopes of success, when an accident opened another avenue to fame, and shut up the way to fortune. Having waited one morning, till he grew weary, for the coming of Zucarelli the artist, he painted, to beguile the time, a scene upon which the window of his friend looked, with so much grace and effect that Zucarelli was astonished, and inquired if he had studied landscape. Wilson replied that he had not. 'Then I advise you,' said the other, 'to try, for you are sure of great success.' The counsel of one friend was confirmed by the opinion of another. This was Vernet, a French painter,—a man whose generosity was equal to his reputation, and that was very high. One day, while sitting in Wilson's painting-room, he was so struck with the peculiar beauty of a newly-finished landscape that he desired to become its proprietor, and offered in exchange one of his best pictures. This was much to the gratification of the other; the exchange was made, and with a liberality equally rare and commendable, Vernet placed his friend's picture in his exhibition-room, and when his own productions happened to be praised or purchased by English travellers, the generous Frenchman used to say, 'Don't talk of my landscapes alone, when your own countryman, Wilson, paints so beautifully.' These praises, and an internal feeling of the merits of his new performances, induced Wilson to relinquish portrait-painting, and proceed with landscape. He found himself better prepared for this new pursuit than he had imagined; he had been long insensibly storing his mind with the beauties of natural scenery, and the picturesque mountains and glens of his native Wales had been to him an academy when he was unconscious of their influence. He did not proceed upon that plan of study, much recommended, but little practised, of copying the pictures of the old masters, with the hope of catching a corresponding inspiration; but he studied their works, and mastered their methods of attaining excellence, and compared them carefully with nature. By this means he caught the hue and the character of Italian scenery, and steeped his spirit in its splendour. His landscapes are fanned with the pure air, warmed with the glowing suns, filled with the ruined temples, and sparkling with the wooded streams and tranquil lakes of that classic region. His reputation rose so fast that he obtained pupils. Mengs, out of regard for his genius, painted his portrait; and Wilson repaid this flattery with a fine landscape."

Wilson returned to England after a six years' residence abroad. The sure road to fame now lay before him: landscape-painting, in its true principles, was yet unknown in England, and none were better qualified to become the founder of a new school in that delightful branch of the art than Wilson. But he had to inspire his countrymen with a new taste, before he could hope to cultivate a branch of the art in which he was so eminently qualified to excel with advantage to himself; and this he found no small difficulty in accomplishing. His easy, artless, truthful style, failed to win the attention of such purchasers as gloated on the productions of Barret's easel, and the equally worthless daubs of



Smith of Chichester; and poor Wilson found it difficult to procure a scanty subsistence by selling the noble creations of his fine genius to pawnbrokers and such sort of customers. He had, however, a confident persuasion that the public taste would yet come round, and that the merits and value of his paintings would, ere long, be felt and acknowledged: "Beechey," he one day said to that artist, "you will live to see great prices given for my pictures, when those of Barret will not fetch one farthing."

In his declining years Wilson was rendered comfortable in his worldly circumstances by the bequest of a relative; but the gift came too late to rescue his genius from the oppressing ills of poverty. His sight was now failing, and his skill of touch forsaking him; his spirits too had been soured and fretted by the neglect with which he had been treated by a public not yet qualified to appreciate his genius. He died in May, 1782.

"As a landscape-painter," says Allan Cunningham, "the merits of Wilson are great; his conceptions are generally noble, and his execution vigorous and glowing; the dewy freshness, the natural lustre and harmonious arrangement of his scenes, have seldom been exceeded. He rose at once from the tame insipidity of common scenery into natural grandeur and magnificence; his streams seem all abodes for nymphs, his hills are fit haunts for the muses, and his temples worthy of gods. His whole heart was in his art, and he talked and dreamed landscape. He looked on cattle as made only to form groups for his pictures, and on men as they composed harmoniously. One day looking on the fine scene from Richmond Terrace, and wishing to point out a spot of particular beauty to the friend who accompanied him, 'There,' said he, holding out his finger, 'see near those houses, there where the figures are.' He stood for some time by the waterfall of Terni in speechless admiration, and at length exclaimed, 'Well done: water, by God!' In aerial effect he considered himself above any rival. When Wright of Derby offered to exchange works with him, he answered, 'With all my heart. I'll give you air, and you will give me fire.' 'Wilson,' says Fuseli, discoursing on art in 1801, 'observed nature in all her appearances, and had a characteristic touch for all her forms. But, though in effects of dewy freshness and silent evening lights few have equalled and fewer excelled him, his grandeur is oftener allied to terror, bustle, and convulsion, than to calmness and tranquillity. He is now numbered with the classics of the art, though little more than the fifth part of a century has elapsed since death relieved him from the apathy of cognoscenti, the envy of rivals, and the neglect of a tasteless public; for Wilson, whose works will soon command prices as proud as those of Claude, Poussin, or Elzheimer, resembled the last most in his fate, and lived and died nearer to indigence than ease.' Wilson's landscapes are numerous, and are scattered as they should be through public galleries and private rooms. They are in general productions of fancy rather than of existing reality; scenes pictured forth by the imagination rather than transcribed from nature, yet there is enough of nature in them to please the commonest clown, and enough of what is poetic to charm the most fastidious fancy. He sometimes indeed painted fac-similes of scenes; but his heart disliked such unpoetic drudgery; for his thoughts were ever dwelling among hills and streams



renowned in story and song, and he loved to expatiate on ruined temples and walk over fields where great deeds had been achieved, and where gods had appeared among men. He was fortunate in little during his life: his view from Kew gardens, though exquisite in colour and in simplicity of arrangement, was returned by the king for whom it was painted; nor was the poetic loveliness of his compositions felt till such acknowledgment was useless to the artist. The names of a few of his principal compositions will show the historical and poetical influence under which he wrought,—the Death of Niobe, Phæton, Morning, View of Rome, Villa of Mæcenas at Tivoli, Celadon and Amelia, View on the river Po, Apollo and the Seasons, Meleager and Atalanta, Cicero at his Villa, Lake of Narni, View on the coast of Baiæ, the Tiber near Rome, Temple of Bacchus, Adrian's Villa, Bridge of Rimini, Rosamond's Pond, Langallon-Bridge, Castle of Dinas Bran, Temple of Venus at Baiæ, Tomb of the Horatii and Curiatii, Broken Bridge of Narni, and Nymphs Bathing."

### John Fothergill.

BORN A. D. 1712.—DIED A. D. 1780.

THIS distinguished physician was born near Richmond in Yorkshire. He studied medicine and took the degree of M. D. at Edinburgh. In 1746 he was admitted a licentiate of the London college of physicians. He attained a very extensive practice in the metropolis and realized a handsome fortune, notwithstanding his benevolent disposition, and the large sums which he is known to have given away in charity. There appears to have been a good deal of the religious mystic about Dr Fothergill; but his character was unimpeachable, and his superior skill as a physician very generally admitted by his brethren. He was a munificent patron of scientific and learned men, and expended large sums in the formation of botanical collections. He died in 1780.

### William Cole.

BORN A. D. 1714.—DIED A. D. 1782.

THIS industrious antiquary was the son of a gentleman of property in Cambridgeshire, and was born at Little Abington, near Baberham, in that county. After having been placed five years at Eton, he was entered of Clare hall, Cambridge. He afterwards removed to King's college. In 1736 he took the degree of B. A. In 1740 he proceeded M. A. In 1745 he was admitted to priest's orders, and in 1749 collocated to the rectory of Hornsey in Middlesex.

In 1765 he accompanied Horace Walpole to France, and at one time thought of settling in that country.<sup>1</sup> He was, however, diverted from

<sup>1</sup> Chalmers is of opinion that Cole was secretly inclined to Romanism, and that to this leaning may be traced his desire to settle in France. See article COLE in 'Biographical Dictionary.'



this design by observing the unsettled state of the country, and by being told that if he died in France the king would claim his papers and personal property in virtue of the *Droit d'Aubaine*.

His passion for antiquarian pursuits manifested itself even in his boyish days. His manuscript collections were very extensive, and, in some departments, of considerable value. They amount to above one hundred volumes small folio. He had early professed to compile an account of the Cambridge scholars, in imitation of Wood's '*Athenæ Oxonienses*.' Chalmers, who appears to have inspected his collections, reports them of little value.

## William Emerson.

BORN A. D. 1701.—DIED A. D. 1782.

WILLIAM EMERSON, an eminent and in a great measure self-taught mathematician, was born in the neighbourhood of Darlington. His father was a schoolmaster, and a tolerable proficient in mathematics. Young Emerson was allowed to devote himself entirely to study; and, resting satisfied with a small patrimony, he continued throughout life a diligent student. He was an accomplished musical theorist and a tolerable classical scholar. His publications are rather numerous, and many of them of considerable repute. The following is a list of them: 1. '*The Doctrine of Fluxions*,' 1748, 8vo.; 2. '*The Projection of the Sphere, orthographic, stereographic, and gnomical*,' 1749, 8vo.; 3. '*The Elements of Trigonometry*,' 1749, 8vo.; 4. '*The Principles of Mechanics*,' 1754, 8vo.; 5. '*A Treatise of Navigation*,' 1755, 12mo; 6. '*A Treatise of Algebra, in two books*,' 1765, 8vo.; 7. '*The Arithmetick of Infinites, and the Differential Method, illustrated by Examples*,' 1767, 8vo.; 8. '*Mechanics, or the Doctrine of Motion*,' 1769, 8vo.; 9. '*The Elements of Optics, in four books*,' 1768, 8vo.; 10. '*A System of Astronomy*,' 1769, 8vo.; 11. '*The Laws of Centripetal and Centrifugal Force*,' 1769, 8vo.; 12. '*The Mathematical Principles of Geography*,' 1770, 8vo.; 13. '*Tracts*,' 1770, 8vo.; 14. '*Cyclomathesis, or an easy Introduction to the several branches of the Mathematics*,' 1770, in 10 vols. 8vo.; 15. '*A short Comment on Sir Isaac Newton's Principia; to which is added, A Defence of Sir Isaac against the objections that have been made to several parts of his works*,' 1770, 8vo.; 16. '*A Miscellaneous Treatise, containing several Mathematical Subjects*,' 1776, 8vo.

## Henry Home, Lord Kames.

BORN A. D. 1696.—DIED A. D. 1782.

THIS celebrated lawyer, philosopher, and critic, was the son of a Scotch country-gentleman of small fortune, and was born in the year 1696. He was privately educated, and at the age of sixteen was put to learn the profession of a solicitor or law-agent. He had nothing to depend upon but what he could realize by his own exertions, for his father had involved himself in debt very deeply. The branch of the



profession which he was now studying, if it did not offer the most dazzling objects of ambition to a young and ardent mind, presented at least the surest and steadiest road to moderate competency. But young Home was soon fired to aim at greater things than were designed for him. Being sent one evening by his master with some papers to one of the judges, he was admitted to his lordship's presence, and very handsomely treated by him and his daughter; the combination of dignity and elegance which the young man saw in the manners and situation of the venerable judge and his accomplished daughter, so wrought upon his fancy, that, from that moment, he determined that nothing less should satisfy him than the attainment of the highest honours of the legal profession. He commenced a most laborious course of study, as well in the departments of literature and science as in the knowledge more peculiarly appropriate to his intended profession, and made a rapid progress in them all.

In addition to the study of the classical and the principal modern languages, his attention was closely directed to metaphysical investigations. In early life he carried on a correspondence with Andrew Baxter, Dr Clarke, and other celebrated metaphysicians. Dr Clarke had some years before published his celebrated 'Demonstration of the Being and Attributes of God.' Home, at the age of 27, wrote him a long letter, proposing objections to different parts of his treatise. It was a clever but rather forward production, and was briefly answered by the Doctor.

In January, 1724, Home was called to the bar. For some years he had to struggle against the established ascendancy of several able and eloquent seniors in the profession. He did so gallantly, and his exertions were finally rewarded by abundant practice and high reputation. In 1728 he published a volume of 'Remarkable Decisions,' in which he evinced great acuteness and indefatigable industry. In 1732 he published a volume of legal essays, which contributed still farther to advance his professional fame. Business now flowed in upon him; and the road to the attainment of his most ardent hopes was fairly opened to him. His manner as a barrister, says his biographer Lord Woodhouselee, "was peculiar to himself. He never attempted to speak to the passions, or to captivate his hearers by the graces of oratory; but addressing himself to the judgment, and employing a strain of language only a little elevated above that of ordinary discourse,—which even by its peculiar tone and style fixed the attention of the judge, while it awakened no suspicion of rhetorical artifice,—he began by a very short and distinct statement of the facts of the case, and a plain enunciation of the question of law thence arising. Having thus joined issue with his adversary on what he conceived to be the fair merits of the case, he proceeded to develop the principle on which he apprehended the decision ought to rest, and endeavoured with all the acuteness of which he was master to show its application to the question in discussion."

In 1741 Mr Home published, in two volumes fol., 'The Decisions of the Court of Session, from its institution to the present time, abridged and digested under proper heads in the form of a Dictionary.' In 1747 he published a volume of essays on various points of law antiquarianism. In 1751 appeared his 'Essays on the Principles of Morality and



Natural Religion.' This work was occasioned by the appearance of his friend David Hume's 'Philosophical Essays.' Hume had assigned utility as the foundation of morals. This appeared to Home a very dangerous doctrine, as tending to annihilate all distinction of right and wrong in human actions, and to make good and evil depend on the fluctuating opinions of men with respect to the general good. In the *Essays* he has, therefore, subjected this theory to examination, and succeeded in pointing out its defects though certainly not in erecting a sounder system in its place. Hume's doctrine of cause and effect is also subjected to a rigid scrutiny in the *Essays*. The conclusion come to by Home on this point is,—that although the connexion between cause and effect is not demonstrable, yet are we assured of its reality: our conviction with respect to it resting on the same ground as that of the fact of our own existence, and the existence of the material world,—the evidence, namely, of intuitive perception, creating a belief that is irresistible, constant, and universal. Some of the doctrines advanced in the *Essays*, however, proved highly offensive to many, and Home was included with Hume in the proposed vote of censure mediated in the general assembly of the Church of Scotland.

In the month of February, 1752, Mr Kames was elevated to the bench, and took his seat as a lord of session, by the title of Lord Kames. The promotion gave great and universal satisfaction, and he acquitted himself, as a judge, in a manner which commanded the highest approbation of intelligent men. He has been censured by some for severity as a criminal judge, but without just grounds, we think. Amidst his various judicial and public duties, he found means to publish several useful professional works. In 1761 he published a small volume entitled 'An Introduction to the Art of Thinking;' and, in the following year, his most celebrated work, the 'Elements of Criticism,' appeared in three volumes 8vo. "In this elaborate work," says his biographer, "the author proceeds on this fundamental proposition,—that the impressions made on the mind by the productions of the Fine Arts, are a subject of reasoning as well as feeling; and that, although the agreeable emotion arising from what is beautiful or excellent in those productions may be a gift of nature, and, like all other endowments, very unequally distributed among mankind, yet it depends on certain principles or laws of the human constitution which are common to the whole species. Whence it follows, that, as a good taste consists in the consonance of our feelings with these fixed laws, our judgments on all the works of genius are only to be esteemed just and perfect when they are warranted by the conclusions of sound understanding, after trying and comparing them by this standard." These principles are doubtless sound, and Lord Kames deserves to be regarded as the first who reduced the rules of philosophical criticism to the form of a science. We are doubtful, however, of his right to being considered as the discoverer of these principles, which appear to us to have been known from the days of Aristotle.

Lord Kames's next great work is his 'Sketches of the History of Man,' first published in 1774, in two volumes 4to. The leading doctrine of this singular work appears to be, that man originally existed in a state of utter savageism, and that all his subsequent advancement has been the mere result of the progressive development of his natural



powers by natural means. In these 'Sketches,' notwithstanding, there is an affected deference paid to the Mosaic history.

The latter part of his lordship's active life was still crowded with official, public, and literary business. Amidst the overwhelming multiplicity of details to which his attention was perpetually called, he contrived to devote some of his time to rural pursuits and the improvement of the agriculture of his country. He conceived and partly executed the magnificent idea of draining the great moss of Kincardine; and executed very extensive and tasteful improvements on his estate of Blair-Drummond. His constitution was an admirable one, and did not show any signs of breaking up until he had long passed his 'threescore years and ten.' So late as the winter session of 1782 he took his seat on the bench with his brother-judges; but he soon became sensible that he was now tasking nature beyond her feeble strength. After a few days' attendance he took a separate and affectionate farewell of each of his brethren, and, in eight days thereafter, was gently released from the evils of mortality by the friendly hand of death.

Lord Kames's memoirs have been ably drawn up by his friend Lord Woodhouselee, in two volumes 4to. These volumes, besides a very full and acute delineation of their principal subject, contain many interesting sketches of the literary history of Scotland during the greater part of last century.

## James Nares.

BORN A. D. 1715.—DIED A. D. 1783.

THIS eminent musical composer was born at Stanwell in Middlesex. His father was steward to the earl of Abingdon. His musical education was begun under Gates, then master of the royal choristers, and completed under Pepusch.

He officiated for some time as deputy to Pigott, the organist at Windsor; but on the resignation of Salisbury, organist of York, in 1734, was chosen to succeed him. It is related that when the old musician first saw his intended successor, he exclaimed, rather angrily, "What! is that child to succeed me?" The child, however, took an early opportunity of playing one of the most difficult services throughout half-a-note below the pitch, which brought it into a key with seven sharps. He went through this difficult task without the slightest error; and on being questioned why he chose to attempt such a thing, he replied, that he only wished to show Mr Salisbury what a child could do."

On the death of Dr Greene, Nares was appointed organist and composer to his majesty, and created doctor in music at Cambridge. In 1757 he succeeded Gates as master of the royal choristers. He died, generally respected, and highly esteemed for professional attainments, in the beginning of the year 1783.

His published works are numerous, and a large portion of his productions still exist only in MS. He did much to introduce expressive melody into the church-service in place of that uniform chaunt in which some of its finest portions, such as the *Te Deum*, used to be sung.



## Henry Brooke.

BORN A. D. 1706.—DIED A. D. 1783.

THIS ingenious writer was a native of Ireland. After passing hastily through Trinity college, Dublin, he came to London, where he was introduced to Swift and Pope as a young man of promising talents. His first publication was a philosophical poem entitled 'Universal Beauty,' which does not appear to have attracted much notice. In 1737 he published a translation of the first three books of Tasso's epic. His next essay was a political squib directed against Walpole, in the shape of a tragedy, entitled 'Gustavus Vasa.' This performance was prohibited by injunction, but its sale was so great that the author is said to have cleared nearly £1000 by it.

His wife now prevailed upon him to return to Dublin, where he obtained the situation of barrack-master from the earl of Chesterfield. In 1745 he published a spirited series of letters to his countrymen, in imitation of Drapier's Letters, with the view of rousing them to put down rebellion and resist threatened invasion. After publishing a variety of pieces, chiefly dramatic, he appeared, in 1766, in the character of a novel writer. In that year he published the first volume of the 'Fool of Quality, or the History of the Earl of Moreland,' which was well-received, and completed in five volumes in 1770. This was long a popular novel; but is now little heard of. It exhibits great knowledge of life, and much acuteness in detecting the secret springs of action; but, in many places, borders on the verge of religious mysticism. His last work was entitled 'Juliet Grenville,' a novel in three volumes. It has not maintained the popularity of the 'Fool of Quality.' Brooke died in 1783. His poetical works were collected in 1778, in four volumes 8vo.

## John Scott.

BORN A. D. 1730.—DIED A. D. 1783.

THIS amiable man and pleasing poet was the son of quaker parents. He received his education at the village of Amwell in Hertfordshire, to which place his father had retired from the metropolis. About the age of seventeen young Scott began to write verses. His first essays were published in the 'Gentleman's Magazine,' that great cradle of infant genius. His father's circumstances enabled him to pursue the cultivation of his mind with such facilities as the place afforded him; but these were very limited. The youthful bard's most discerning friend was a humble bricklayer, who had taste enough to perceive some merit in his verses, and to encourage him to further efforts of his muse. In 1760 he published four Descriptive elegies, which were favourably received, and introduced the poet to the notice of Dr Young, and two ladies of much consequence in the literary world at that period,—Mrs Talbot and Mrs Carter. In 1767 Scott married the daughter of his



humble friend and adviser, the bricklayer. She died in childhood in the following year, and her husband honoured her memory with a very pathetic elegy. He married again, however, in 1770. In 1776 he published his 'Amwell,' a descriptive poem, which was much admired in the feeble era of English poetical literature in which it appeared, but is now almost unknown. Besides the publications we have enumerated, Scott was the author of several little useful tracts on parish economy, rural laws, &c. He died in 1783. His life was written by Hoole, the translator of Tasso.

## William Hunter.

BORN A. D. 1718.—DIED A. D. 1783.

THE annals of medical science do not present two more splendid names than those of the two brothers, William and John Hunter. William, the elder, was born on the 23d of May, 1718, near Kilbride, in the county of Lanark. He was at first intended for the church, and, with this view, studied divinity at the college of Glasgow for about five years. In 1737 he changed the direction of his studies, and placed himself under the tuition of the afterwards celebrated Dr Cullen, then practising surgery in the small county-town of Hamilton, about eleven miles from Glasgow. After having attended several courses of lectures at Edinburgh, and amongst others those of the elder Monro, he proceeded to London, where he obtained employment from Dr Douglas, who was then engaged in preparing a treatise on the bones, and to whom young Hunter proved a valuable acquisition, in his skill as a dissector and demonstrator.

In 1743 William Hunter contributed a paper to the 'Philosophical Transactions,' on the structure and diseases of the Cartilages. In 1746 he delivered a course of lectures on surgery to a society of naval surgeons. Next year he became a member of the college of surgeons, and visited the anatomical preparations of Albinus in the university of Leyden. In 1750 he obtained the degree of M.D. from the university of Glasgow.

He commenced practice in London soon after his return from Leyden. Like many of his brethren, he found his earliest and most lucrative practice in the obstetrical branch of the profession; but this department was cultivated by him with such distinguished success that he became the first physician-accoucheur in the kingdom, and was appointed physician extraordinary to the queen. How profoundly and successfully he had studied this important branch of the science appears from his splendid work entitled 'The History of the Human Gravid Uterus,' first published in 1775.

In 1756 he became a licentiate of the Royal college of physicians; and, on the death of Dr Fothergill, in 1781, was elected president of that learned body. In 1767 he was chosen a fellow of the Royal society, and in 1782 a foreign associate of the French academy of sciences. He pursued his laborious avocations, as a general practitioner and lecturer, with great diligence, throughout the whole course of his profes-



sional life, and till within a few days of his death, which took place on the 30th of March, 1783.

William Hunter was a man of great acuteness and high original genius in his profession; a profound and sagacious observer, and laborious inquirer. He greatly enriched every department of his profession to which he more especially devoted himself. All his contributions to medical science bear the stamp of original genius, and some of his papers may be regarded as models of philosophical investigation and generalization. He entered on the study of medicine with a determination to aim at a leading place in his profession. It is related of him, that, while on a visit to his native place, after having spent some years in London, he was riding one day with his old preceptor and friend Cullen, who remarked how conspicuous an object in the landscape Long Calderwood, the birth-place of William Hunter, appeared from the point of road which they had just attained: "Yes!" exclaimed Hunter. "But, if I live, it shall be still more conspicuous!"—a prediction amply verified in the sequel of his life. In 1762 he got engaged in a sharp controversy with Dr Alexander Monro (*secundus*) of Edinburgh, as to the precedence of some of their respective discoveries in anatomy. The dispute divided the medical world at the time, and we shall not now attempt to determine it. On the institution of the Royal academy, the king appointed Hunter professor of anatomy in that institution; his prelections in this character were much esteemed by the students, and contributed not a little to advance the arts of painting and design in this country. In 1765 he offered to expend £7000 in the erection of an anatomical theatre; and to found a perpetual professorship of anatomy in connexion with the building, provided government would grant a site for this purpose. This liberal and patriotic offer was neglected by the ministry of the day; but Hunter purchased a piece of ground himself, and erected a spacious amphitheatre and museum upon it, at an expense which ultimately amounted to above £70,000. This museum was bequeathed to the university of Glasgow, and now forms one of the principal points of attraction in that city to literary and scientific men.

Dr Hunter was slender in person, and rather below the middle size, but handsomely formed, and graceful in his deportment. None ever more effectually possessed the power of gaining the confidence of his patients—that prime secret in the curative art.

### **Samuel Johnson, LL.D.**

BORN A. D. 1709.—DIED A. D. 1784.

SAMUEL JOHNSON, the brightest ornament of the 18th century, was born in the city of Litchfield, in Staffordshire, on the 18th of September, 1709. His father, Michael Johnson, was a bookseller, and must have had some reputation in the city, as he more than once bore the office of chief-magistrate. By what casuistry he reconciled his conscience to the oaths required in such stations is not known; but it is certain that he was zealously attached to the exiled family, and that he instilled the same principles into the youthful mind of his son. When



Sacheverel, in his memorable tour through England, came to Litchfield, Mr Johnson carried his son—then not quite three years old—to the cathedral, and placed him on his shoulders that he might see as well as hear the far-famed preacher. But political prejudices were not the only evils which young Sam inherited by descent: from the same source he derived a morbid melancholy, which, though it neither depressed his genius nor clouded his intellect, often overshadowed him with dreadful apprehensions of insanity. From his nurse, too, he contracted scrophula, which made its appearance in him at a very early period, disfigured a face naturally well-formed, and deprived him of the sight of one of his eyes.

His first teacher was a woman who kept a school for young children. When arrived at a proper age for grammatical instruction, he was placed in the free school of Litchfield, of which one Hunter was then head-master,—a man whom his illustrious pupil thought “very severe, and wrong-headedly severe,” because he would beat a boy for not answering questions which he could not expect to be asked. He was, however, a skilful teacher, and Johnson was sensible how much he owed him; for, upon being asked how he had acquired so accurate a knowledge of the Latin tongue, he replied: “My master beat me very well; without that, Sir, I should have done nothing.”

At the age of fifteen Johnson was removed from Litchfield to a school at Stourbridge in Worcestershire, at which he remained little more than a year. He then returned home, where he staid two years without any settled plan of life, or any regular course of study. About this time, however, he read a great deal in a desultory manner; so that when, in his nineteenth year, he was entered a commoner of Pembroke college, Oxford, his mind was stored with a variety of knowledge, and Dr Adams said of him, “he was the best qualified for the university of all the young men that he had ever known come there.”

Concerning his residence in the university, and the means by which he was supported, his two principal biographers contradict each other. According to Sir John Hawkins, the time of his continuance at Oxford is divisible into two periods; Mr Boswell represents it as only one period, with the usual interval of a long vacation. Sir John says that he was supported at college by a Mr Corbet, in the quality of assistant-tutor to his son; Boswell assures us, that, though he was promised pecuniary aid by Mr Corbet, that promise was never in any degree fulfilled. We should be inclined to adopt the knight's account of this transaction were it not palpably inconsistent with itself. He says that the two young men were entered in Pembroke on the ‘same day;’ that Corbet continued in the college two years; and yet that Johnson was driven home in little more than one year, because by the removal of Corbet he was deprived of his pension. Sir John adds, that “meeting with another source—the bounty, it is supposed, of some one or more of the members of the cathedral of Litchfield—he returned to college, and made up the whole of his residence in the university about three years.” Boswell has told us nothing but that Johnson, though his father was unable to support him, continued three years at college, and was then driven from it by extreme poverty. These gentlemen differ likewise in their accounts of Johnson's tutors. Sir John Hawkins says that he had two, Mr Jordan and Dr Adams; Boswell affirms that Dr Adams could



not be his tutor, because Jordan did not quit college till 1731,—the year in the autumn of which Johnson himself was compelled to leave Oxford. Yet the same author represents Dr Adams as saying, "I was Johnson's nominal tutor; but he was above my mark:"—a speech of which it is not easy to discover the meaning, if it was not Johnson's duty to attend Adams' lectures. Jordan was a man of such inferior abilities, that, though his pupil loved him for the goodness of his heart, yet he would often risk the payment of a small fine rather than attend his labours, nor was he studious to conceal the reason of his absence. Upon occasion of one such imposition, he said, "Sir, you have sconded me twopence for non-attendance at a lecture not worth a penny." For some transgression or absence his tutor imposed upon him as a Christmas exercise the task of translating into Latin verse Pope's Messiah. The version being shown to the author of the original, he read and returned it with this encomium: "The writer of this poem will leave it a question for posterity whether his or mine be the original." The particular course of his reading while in college, and during the vacation which he passed at home, cannot be traced. That at this period he read much we have his own evidence in what he afterwards told the king; but his mode of study was never regular, and at all times he thought more than he read. He informed Mr Boswell that what he read solidly at Oxford was Greek, and that the study he was most fond of was metaphysics.

In the year 1731 Johnson left the university without a degree. His father died in the month of December of that year, after having suffered great misfortunes in trade. Young Johnson having, therefore, not only a profession but the means of subsistence to seek, he accepted, in the month of March, 1732, the office of under-master of a free school at Market-Bosworth, Leicestershire; but, disgusted at the treatment which he received from the patron of the school, he, in a few months, relinquished a situation which he ever afterward recollected with horror. Being thus again without any fixed employment, and with very little money in his pocket, he translated and abridged '*Lobo's Voyage to Abyssinia*,'<sup>1</sup> for the trifling sum, it is said, of five guineas. This was the first attempt which he made to procure pecuniary assistance by means of his pen; and it must have held forth very little encouragement to his commencing author by profession. In 1734 he returned to Litchfield, and issued proposals for an edition of Politian's Latin poems, with an historical sketch of Latin poetry from the era of Petrarch to the time of Politian. The subscription-list, however, proved inadequate to the expense of publication, and the design was abandoned. Disappointed in this scheme he next offered his services to the editor of the '*Gentleman's Magazine*,' but did not agree upon any permanent engagement.

In 1735, being then in his twenty-sixth year, he married Mrs Porter, the widow of a mercer in Birmingham,—a lady whose age was almost double his own; whose external form, according to Garrick and others, had never been captivating, and whose fortune amounted to little more than £800. That she was a woman of superior understanding and talent is extremely probable, both because she certainly inspired him

<sup>1</sup> Published in 1735 by Bettesworth & Hitch, London.



with a more than ordinary passion, and because she was herself so delighted with the charms of his conversation as to overlook his personal disadvantages, which were many and great. He now set up a private academy; for which purpose he hired a large house, well-situated, near his native city; but his name having then nothing of that celebrity which afterwards commanded the attention and respect of mankind, this undertaking did not succeed. The only pupils who are known to have been placed under his care, were the celebrated David Garrick, his brother George Garrick, and a young gentleman of fortune, whose name was Ossely. He kept his academy only a year and a half, and it was during this period of his life that he constructed the plan, and wrote a great part, of his tragedy of 'Irene.'

The respectable character of his parents, and his own merit, had secured him a kind reception in the best families at Litchfield. He was particularly patronized by Mr Walmsley, registrar of the ecclesiastical court,—a man of great worth and of very extensive and various erudition. This gentleman, upon hearing part of 'Irene' read, thought so highly of Johnson's abilities as a dramatic writer, that he advised him by all means to finish the tragedy and produce it on the stage. To men of genius the stage at this period held forth temptations almost resistless; the profits arising from a tragedy, including the representation and printing of it, and the connections which it enabled the author to form, were, in Johnson's imagination, inestimable: flattered, it may be supposed, with these hopes, he set out for London some time in the year 1737, with his pupil David Garrick, leaving Mrs Johnson to take care of the house and the wreck of her fortune. The two adventurers carried with them a warm recommendation from Mr Walmsley to Mr Colson, then master of an academy, and afterwards Lucasian professor of mathematics in the university of Cambridge; but from that gentleman it does not appear that Johnson found either protection or encouragement.

How he spent his time upon his first going to London is not particularly known. His tragedy was refused by the managers of that day; and for some years the 'Gentleman's Magazine' seems to have been his principal resource for employment and support. His connection with Cave, the proprietor of that periodical, ultimately became very close; he wrote prefaces, essays, reviews of books, and poems for it; and was occasionally employed in correcting the communications of other correspondents. When the complaints of the nation against the administration of Sir Robert Walpole became loud, and the famous motion was made on the 13th of February, 1740, to remove him from his majesty's councils for ever, Johnson was pitched upon by Cave to write what was entitled 'Debates in the Senate of Lilliput,' but was understood to be reports of the speeches of the most eminent members in both houses of parliament. These orations—which induced Voltaire to compare British with ancient eloquence—were hastily sketched by Johnson when he was not yet thirty-two years old, while he was little acquainted with the world, and while he was struggling not for distinction but for existence. Perhaps in none of his writings has he given a more conspicuous proof of a mind prompt and vigorous almost beyond conception; for they were composed from scanty notes taken by illiterate persons, and sometimes he had no other hints to work upon except



the names of the several speakers, and the part which they took in the debate.<sup>2</sup>

His separate publications which at this time attracted the greatest notice were, 'London, a Poem in imitation of Juvenal's third Satire;' 'Marmor Norfolciense, or an Essay on an ancient Prophetic Inscription in Monkish rhyme, lately discovered near Lynne in Norfolk;' and 'A complete Vindication of the Licensers of the Stage from the malicious and scandalous aspersions of Mr Brooke, author of *Gustavus Vasa*.' The poem was published in 1738 by Dodsley. It is universally known and admired. The two pamphlets, which were published in 1739, are filled with keen satire on the government; and though Sir John Hawkins has thought fit to declare that they display neither learning nor wit, Pope was of a different opinion; for, in a note of his preserved by Boswell, he says, that "the whole of the Norfolk prophecy is very humorous."

Mrs Johnson, who went to London soon after her husband, now lived sometimes in one place and sometimes in another,—sometimes in the city and sometimes at Greenwich,—but Johnson himself was usually to be found at St John's Gate, where the 'Gentleman's Magazine' was published. It was here he became acquainted with Savage, with whom he was induced—probably by the similarity of their circumstances—to contract a very close friendship; and such were their extreme and mutual necessities, that they often wandered together whole nights in the streets for want of money to procure them a lodging! In one of these nocturnal rambles when their personal distress was almost incredible, so far were they from being depressed by their situation, that, brimful of patriotism, they traversed St James' square for several hours, inveighed against the minister, and, as Johnson said in ridicule of himself, his companion, and all such patriots, "resolved that they would stand by their country!" In 1744 he published the life of his unfortunate companion,—a work which, had he never written any thing else, would have placed him very high in the rank of authors. "It gives," says Mr Croker, "like Raphael's Lazarus or Murillo's Beggar, pleasure as a work of art, while the original could only excite disgust. Johnson has spread over Savage's character the varnish, or rather the veil, of stately diction and extenuatory phrases, but cannot prevent the observant reader from seeing that the subject of this biographical essay was, as Mr Boswell calls him, 'an ungrateful and insolent profligate;' and so little do his works show of that poetical talent for which he has been celebrated, that, if it had not been for Johnson's embalming partiality, his works would probably be now as unheard-of as they are unread."

In 1749, when Drury-lane theatre was opened under the management of Garrick, Johnson wrote a prologue for the occasion, which, for just dramatic criticism on the whole range of the English stage, as well as for poetical excellence, is confessedly unrivalled. This year is also distinguished in his life as the epoch when his arduous and important work, the 'Dictionary of the English Language,' was first announced to the world by the publication of its plan, or prospectus, addressed to the earl of Chesterfield. From that nobleman Johnson was certainly led to expect patronage and encouragement; and it seems to be equally

<sup>2</sup> Johnson's reports extend from November 1740 to February 1742-3.



certain that his lordship expected, when the book should be published, to be honoured with the dedication. The expectations of both, however, were disappointed. Lord Chesterfield, after seeing the lexicographer once or twice, suffered him to be repulsed from his door; but afterwards, thinking to conciliate when the dictionary was upon the eve of publication, he wrote two papers in 'The World,' warmly recommending it to the public. This artifice was seen through, and Johnson, in very polite language, rejected his lordship's advances, letting him know that he was unwilling the public should consider him as owing to a patron that which Providence had enabled him to do for himself. This great and laborious work its author expected to complete in three years, but he was certainly employed upon it seven; for we know that it was begun in 1747, and the last sheet was sent to the press in the end of the year 1754. When we consider the nature of the undertaking, it is indeed astonishing that it was finished so soon, since it was written, as he says, "with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction, in sickness and in sorrow." The sorrow to which he here alludes is probably that which he felt for the loss of his wife, who died on the 17th of March, 1752, and whom he continued to lament as long as he lived.

The dictionary did not occupy his whole time; for, to use his own phrase, "he did not set doggedly about it." While he was pushing it forward, he wrote the lives of several eminent men, and various other articles for the 'Gentleman's Magazine;' published an imitation of the tenth satire of Juvenal, entitled 'The Vanity of Human Wishes;' and began and finished 'The Rambler.' This last work, it is hardly necessary to say, was a periodical paper, published twice a-week, from the 20th of March, 1750, to the 14th of March, 1752, inclusive. To give our readers some notion of the vigour and promptitude of the author's mind, it may not be improper to observe, that, notwithstanding the severity of his other labours, all the assistance which he received in the 'Rambler' does not amount to five papers; and that many of the most masterly of those unequalled essays were written on the spur of the occasion, and never seen entire by the author till they returned to him from the press. Soon after the 'Rambler' was concluded, Dr Hawkesworth projected 'The Adventurer' upon a similar plan; and by the assistance of friends he was enabled to carry it on with almost equal merit. For a short time, indeed, it was the most popular work of the two; but the papers with the signature T—confessedly the most splendid in the whole collection—are known to have been communicated by Johnson, who received for each the sum of two guineas. This was double the price for which he sold sermons to such clergymen as either would not or could not compose their own discourses; and of sermon-writing he seems to have made a kind of trade.

Though he had exhausted, during the time that he was employed on the dictionary, more than the sum which the bookseller had offered for the copy, yet, by means of the 'Rambler,' 'Adventurer,' 'Sermons,' and other productions of his pen, he now found himself in greater affluence than he had ever been before; and as the powers of his mind, distended by long and severe exercise, required relaxation to restore



them to their proper tone, he appears to have done little or nothing from the closing of the 'Adventurer' till the year 1756, when he submitted to the office of reviewer in the 'Literary Magazine.' Of his reviews by far the most valuable is that of Soame Jenyn's 'Free Inquiry into the Nature and Origin of Evil.' Never were wit and metaphysical acuteness more closely united than in that criticism, which exposes the weakness, and holds up to contempt the reasonings, of those vain mortals who presumptuously attempt to grasp the scale of existence, and to form plans of conduct for the Creator of the universe. But the furnishing of magazines, reviews, and even newspapers, with literary intelligence, and authors of books with dedications and prefaces, was considered as an employment unworthy of Johnson. It was therefore proposed by the booksellers that he should give a new edition of the dramas of Shakspeare,—a work which he had projected many years before, and of which he had published a specimen which was commended by Warburton. When one of his friends expressed a hope that this employment would furnish him with amusement and add to his fame, he replied: "I look upon it as I did upon the dictionary—it is all work; and my inducement to it is not love or desire of fame, but the want of money, which is the only motive to writing that I know of." He issued proposals, however, of considerable length; in which he showed that he knew perfectly what a variety of research such an undertaking required; but his indolence prevented him from pursuing it with diligence, and it was not published till many years afterwards.

On the 15th of April, 1758, he began a new periodical paper entitled 'The Idler,' which came out every Saturday in a weekly newspaper called 'The Universal Chronicle, or Weekly Gazette,' published by Newberry. Of these essays, which were continued till the 5th of April, 1760, many were written as hastily as an ordinary letter; and one in particular, composed at Oxford, was begun only half-an-hour before the departure of the post which carried it to London. About this time he had the offer of a living, of which he might have rendered himself capable by entering into orders. It was a rectory in a pleasant country, of such yearly value as would have been an object to one in much better circumstances; but sensible, as is supposed, of the asperity of his temper, he declined it, saying, "I have not requisites for the office, and I cannot in my conscience shear the flock which I am unable to feed."

In the month of January, 1759, his mother died at the great age of ninety; an event which deeply affected him, and gave birth to the 41st 'Idler,'—in which he laments that "the life which made his own life pleasant was at an end, and that the gate of death was shut upon his prospects." Soon afterwards he wrote his 'Rasselas, Prince of Abyssinia,' that with the profits he might defray the expenses of his mother's funeral, and pay some debts which she had left. He told a friend that he received for the copy £100, and £25 more when it came to a second edition; that he wrote it in the evenings of one week, sent it to the press in portions as it was written, and had never since read it over. The 'Candide' of Voltaire came out exactly at the same time with 'Rasselas.' "Dr Johnson," says a Quarterly reviewer, "on perusing Voltaire's piece, said, 'If the French novel had appeared ever so little before the English, or, vice versa, it would have been impossible for the author



that published second to have passed with the world for other than the plagiary of the first.' Perhaps the coincidence of plan is not more extraordinary than the equal perfection, in two wholly different styles, of the execution. The two great masters of the age meet on the same field, each armed cap-a-pee in the strength and splendour of his faculties and acquirements; and, looking merely to the display of talent, it might be difficult to strike the balance. But if we consider the impression left as to the moral and intellectual character of the authors respectively, and remember also the different circumstances under which they had conceived and laboured, how clear is the triumph! The one man, in the gloom of sorrow and penury, tasks his strength for a rapid effort, that he may have the means to discharge the expenses of a dear parent's funeral; the other, surrounded by the blaze of universal fame, and in the midst of every luxury that wealth could bring to embellish a romantic retirement, sits down deliberately to indulge his spleen, ready to kick the world to pieces simply because his self-love has been galled by the outbreking insolence of a despot, to whom, during twenty years, he had prostrated himself in the dirtiest abasement of flatteries. How soothing and elevating to turn from the bitter revelry of his cynicism to the solemn sadness of the rival work,—its grave compassion for the vanities of mankind,—its sympathy with our toils and perils,—its indignation even at vice constantly softening into a humble and hopeful charity,—its melancholy but majestic aspirations after the good and the great, philosophy sublimed by faith."

Hitherto, notwithstanding his various publications, he was poor, and obliged to provide by his labours for the wants of the day that was passing over him; but having been, in 1762, represented to the king as a very learned and good man without any certain provision, his majesty was pleased to grant him a pension, which Lord Bute, then first minister, assured him "was not given for any thing he was to do, but for what he had already done." A fixed annuity of £300 a-year, if it diminished his distress, increased his indolence; for, as he constantly avowed that he had no other motive for writing than to gain money, and as he had now what was abundantly sufficient for all his purposes,—as he delighted in conversation, and was visited and admired by the witty, the elegant, and the learned,—very little of his time could now be passed in solitary study. Solitude was indeed his aversion; and that he might avoid it as much as possible, Sir Joshua Reynolds and he, in 1764, instituted a club, which existed long without a name, but was afterward known by the title of the 'Literary Club.' It consisted of some of the most enlightened men of the age, who met at the Turk's Head in Gerard-street, Soho, one evening in every week.

In 1765, when Johnson was more than usually oppressed with constitutional melancholy, he was fortunately introduced into the family of Mr Thrale, one of the most eminent brewers in England, and member of parliament for the borough of Southwark. To the shelter which their hospitable house afforded him for sixteen years, and to the pains which they took to soothe or repress his uneasy fancies, the public is probably indebted for some of the most masterly as well as the most popular works which he ever produced. At length, in October of this year, he gave to the world his edition of Shakspeare, which is chiefly valuable for its preface. In 1767 he was honoured with a private in-



interview with the king in the library at the queen's house. Two years afterwards, upon the establishment of the royal academy of painting, sculpture, &c. he was nominated professor of ancient literature,—an office merely honorary, and conferred on him, as is supposed, at the recommendation of his friend the president.

In the variety of subjects on which he had hitherto exercised his pen, he had forbore, since the administration of Sir Robert Walpole, to meddle with the disputes of contending factions; but having seen with indignation the methods which, in the business of Wilkes, were taken to work upon the populace, he published, in 1770, a pamphlet entitled 'The False Alarm;' in which he asserts, and labours to prove by a variety of arguments founded on precedents, that the expulsion of a member of the house of commons is equivalent to exclusion, and that no such calamity as the subversion of the constitution was to be feared from an act warranted by usage, which is the law of parliament. Whatever may be thought of the principles maintained in this publication, it unquestionably contains much wit and much argument, expressed in the author's best style of composition; and yet it is known to have been written between eight o'clock on Wednesday night and twelve o'clock on the Thursday night, when it was read to Mr Thrale upon his coming from the house of commons. In 1771 he published another political pamphlet, entitled 'Thoughts on the late transactions respecting Falkland's Islands,' in which he attacked Junius, and he ever afterwards pleased himself with the thought of having defeated that consummate political writer.

In 1773 he visited, in company with Boswell, some of the most considerable of the Hebrides, or Western islands of Scotland, and afterwards published an account of his journey. In 1774, the parliament being dissolved, he addressed to the electors of Great Britain a pamphlet entitled 'The Patriot,' of which the design was to guard them from imposition, and teach them to distinguish true from false patriotism. In 1775 he published 'Taxation no Tyranny; in answer to the resolutions and address of the American Congress.' In 1765 Trinity college, Dublin, had created him LL.D. by diploma, and he now received the same honour from the university of Oxford,—an honour with which he was highly gratified. In 1777 he was induced, by a case of a very extraordinary nature, to exercise that humanity which in him was obedient to every call. Dr William Dodd—a clergyman under sentence of death for the crime of forgery—found means to interest Johnson in his behalf, who wrote for him a petition from himself to the king, and an address from his wife to the queen, praying for a commutation of his sentence.

The principal booksellers in London having determined to publish a body of English poetry, Johnson was prevailed upon to write the lives of the poets, and give a character of the works to each. This task he undertook with alacrity, and executed it in such a manner as must convince every competent reader, that, as a biographer and a critic, no nation can produce his equal. The work was published in ten small volumes, of which the first four came abroad in 1778 and the others in 1781. While the world in general was filled with admiration of the stupendous powers of that man, who, at the age of seventy-two, and labouring under a complication of diseases, could produce a work which



displays so much genius and so much learning, there were some circles in which prejudice and resentment were fostered, and whence attacks of different sorts issued against him. These gave him not the smallest disturbance. When told of the feeble though shrill outcry that had been raised, he said, "Sir, I considered myself as intrusted with a certain portion of truth. I have given my opinion sincerely; let them show where they think me wrong."

He had scarcely begun to reap the laurels gained by this performance when death deprived him of Mr Thrale, in whose house he had enjoyed the most comfortable hours of his life; but it abated not in Johnson that care for the interests of those whom his friend had left behind him, which he thought himself bound to cherish, both in duty as one of the executors of his will, and from the nobler principle of gratitude. On this account his visits to Streatham, Mr Thrale's villa, were, for some time after his death, as regularly made on Monday and protracted till Saturday as they had been during his life; but they soon became less and less frequent, and he studiously avoided the mention of the place or the family. Mrs Thrale, now Piozzi, says indeed that "it became extremely perplexing and difficult to live in the house with him when the master of it was no more; because his dislikes grew capricious, and he could scarce bear to have any body come to the house whom it was absolutely necessary for her to see." The person whom she thought it most necessary for her to see may be easily guessed at.

About the middle of June, 1783, his constitution sustained a severe shock by a stroke of the palsy, so sudden and so violent that it awakened him out of a sound sleep, and rendered him for a short time speechless. From this alarming attack he recovered with wonderful quickness, but it left behind it some presages of an hydropic affection; and he was soon afterwards seized with a spasmodic asthma of such violence that he was confined to the house in great pain, while his dropsy increased, notwithstanding all the efforts of the most eminent physicians in London and Edinburgh. He had, however, such an interval of ease as enabled him, in the summer of 1784, to visit his friends at Oxford, Litchfield, and Ashbourne in Derbyshire. The Romish religion being introduced one day as the topic of conversation when he was in the house of Dr Adams, Johnson said, "If you join the papists externally, they will not interrogate you strictly as to your belief in their tenets. No reasoning papist believes every article of their faith. There is one side on which a good man might be persuaded to embrace it. A good man of a timorous disposition, in great doubt of his acceptance with God, and pretty credulous, might be glad of a church where there are so many helps to go to heaven. I would be a papist if I could. I have fear enough; but an obstinate rationality prevents me. I shall never be a papist unless on the near approach of death, of which I have very great terror." His constant dread of death was indeed great, and astonished all who had access to him. This, however, was the case only while death was approaching. From the time that he was certain it was near, all his fears were calmed; and he died on the 13th of December, 1784, full of resignation, strengthened by faith, and joyful in hope.

For a just character of this great man our limits afford not room: we must therefore content ourselves with laying before our readers a



very short sketch. His stature was tall, his limbs were large, his strength was more than common, and his activity in early life had been greater than such a form gave reason to expect; but he was subject to an infirmity apparently of the convulsive kind, and resembling the distemper called St Vitus's dance; and he had the seeds of so many diseases sown in his constitution that a short time before his death he declared that he hardly remembered to have passed one day wholly free from pain. This was undoubtedly the secret of much of that surliness of disposition of which he was often accused. He possessed very extraordinary powers of understanding, which were much enlivened by reading, and still more by meditation and reflection. His memory was remarkably retentive, his imagination uncommonly vigorous, and his judgment keen and penetrating. He read with great rapidity, retained with wonderful exactness what he so easily collected, and possessed the power of reducing to order and system the scattered hints on any subject which he had gathered from different books. It would not perhaps be safe to claim for him the highest place, among his contemporaries, in any single department of literature; for he was not scientifically or profoundly learned; but, to use one of his own expressions, he brought more mind to every subject, and had a greater variety of knowledge ready for all occasions, than any other man that could be easily named. Though prone to superstition, he was, in all other respects, so remarkably incredulous that Hogarth once remarked, that though Johnson firmly believed the bible, he seemed determined to believe nothing but the bible. Of the importance of religion he had a strong sense, and his zeal for its interest was always awake, so that profaneness of every kind was abashed in his presence. The same energy which was displayed in his literary productions was exhibited also in his conversation, which was various, striking, and instructive; like the sage in 'Rasselas,' he spoke, and attention watched his lips,—he reasoned, and conviction closed his periods; when he pleased, he could be the greatest sophist that ever contended in the lists of declamation; and perhaps no man ever equalled him in nervous and pointed repartees. His veracity, from the most trivial to the most solemn occasions, was strict even to severity: he scorned to embellish a story with fictitious circumstances; for what is not a representation of reality, he used to say, is not worthy of our attention. As his purse and his house were ever open to the indigent, so was his heart tender to those who wanted relief, and his soul was susceptible of gratitude and every kind impression. He had a roughness in his manner which subdued the saucy and terrified the meek; but it was only in his manner; for no man possessed a more truly generous heart, and was more loved than Johnson was by those who knew him.

Every one has read that unique piece of biography, 'Boswell's Life of Johnson.' Mr Croker, in his admirable edition of that popular work, says, with equal truth and elegance: "It was a strange and fortunate concurrence, that one so prone to talk, and who talked so well, should be brought into such close contact and confidence with one so zealous and so able to record. Dr Johnson was a man of extraordinary powers, but Mr Boswell had qualities, in their own way, almost as rare. He united lively manners with indefatigable diligence, and the volatile curiosity of a man about town with the drudging patience of a chronicler.



With a very good opinion of himself, he was quick in discerning, and frank in applauding, the excellencies of others. Though proud of his own name and lineage, and ambitious of the countenance of the great, he was yet so cordial an admirer of merit, wherever found, that much public ridicule, and something like contempt, were excited by the modest assurance with which he pressed his acquaintance on all the notorieties of his time, and by the ostentatious (but, in the main, laudable) assiduity with which he attended the exile Paoli and the low-born Johnson! These were amiable, and, for us, fortunate inconsistencies. His contemporaries, indeed, not without some colour of reason, occasionally complained of him as vain, inquisitive, troublesome, and giddy; but his vanity was inoffensive,—his curiosity was commonly directed towards laudable objects,—when he meddled, he did so, generally, from good-natured motives,—and his giddiness was only an exuberant gaiety, which never failed in the respect and reverence due to literature, morals, and religion; and posterity gratefully acknowledges the taste, temper, and talents with which he selected, enjoyed, and described that polished and intellectual society which still lives in his work, and without his work had perished!

'Vixere fortes ante Agamemnona  
Multi: sed omnes illacrymabiles  
Urgentur, ignotique longa  
Nocte, carent quia vate sacro,'—HOR.\*

Such imperfect though interesting sketches as 'Ben Jonson's Visit to Drummond,' 'Selden's Table Talk,' 'Swift's Journal,' and 'Spence's Anecdotes,' only tantalize our curiosity and excite our regret that there was no *Boswell* to preserve the conversation and illustrate the life and times of Addison, of Swift himself, of Milton, and, above all, of Shakespeare! We can hardly refrain from indulging ourselves with the imagination of works so instructive and delightful; but that were idle, except as it may tend to increase our obligation to the faithful and fortunate biographer of Dr Johnson. Mr Boswell's birth and education familiarized him with the highest of his acquaintance, and his good-nature and conviviality with the lowest. He describes society of all classes with the happiest discrimination. Even his foibles assisted his curiosity; he was sometimes laughed at, but always well-received; he excited no envy, he imposed no restraint. It was well-known that he made notes of every conversation, yet no timidity was alarmed, no delicacy demurred; and we are perhaps indebted to the lighter parts of his character for the patient indulgence with which every body submitted to sit for their pictures. Nor were his talents inconsiderable. He had looked a good deal into books, and more into the world. The narrative portion of his work is written with good sense, in an easy and perspicuous style, and without (which seems odd enough) any palpable imitation of Johnson. But in recording conversations he is unrivalled;

\* "Before great Agamemnon reign'd,  
Reign'd kings as great as he, and brave,  
Whose huge ambition's now contain'd  
In the small compass of a grave;  
In endless night they sleep, unwept, unknown;  
No bard had they to make all time their own."—FRANCIS.



that he was eminently accurate in substance, we have the evidence of all his contemporaries; but he is also in a high degree characteristic—dramatic. The incidental observations with which he explains or enlivens the dialogue are terse, appropriate, and picturesque—we not merely hear his company, we see them !”

## Richard Glover.

BORN A. D. 1712.—DIED A. D. 1785.

MR GLOVER, the author of the epic poem of ‘Leonidas,’ was born in 1712. He was the son of a Hamburgh merchant settled in London. His first poetical efforts were made in his sixteenth year, when he wrote some verses in honour of Sir Isaac Newton, which attracted the attention of Dr Pemberton, who thought them of sufficient merit to deserve a place in his view of Sir Isaac’s philosophy, then on the eve of publication. Young Glover was destined by his father to succeed him in business, and accordingly became engaged in the Hamburgh trade after finishing a brief education. But the toils and pursuits of the counting-house failed to estrange him from the society of his loved muses; and, in 1737, he presented his ‘Leonidas’ at the tribunal of public criticism. The award was favourable, and in the course of little more than one year it passed through twelve editions. Lord Cobham, to whom it was dedicated, warmly patronised it; Lord Lyttleton, in the periodical paper called ‘Common Sense,’ praised it in the warmest terms, not only for its poetical beauties but its excellent political tendencies; Fielding lauded it in ‘The Champion;’ and, in a word, the whole old whig interest were moved in its behalf, and hastened to identify the youthful Cato with their own cabal. The bait took, and Glover, whether from vanity or principle, became a keen politician and staunch adherent of the party. He made a conspicuous figure in city politics as early as the year 1739, when, by his influence and activity, he was the means of setting aside the election to the mayoralty of a person who had voted in parliament with the court-party. In the same year he was intrusted with the management of the appeal to parliament which the city-merchants deemed it proper to make against the line of policy then pursuing by Sir Robert Walpole.

To the whig principles thus early adopted by him, he remained a steadfast adherent during the whole of his career. He was indeed too ardent an admirer of political consistency not to have his feelings repeatedly shocked by the conduct of many of his opposition friends; and such were the high Catonic principles which marked his character, that he unhesitatingly broke up his intercourse with any of the party when the disintegrity of their motives appeared sufficiently clear to him. In this feature of his character the reader will discern a striking resemblance to that of ‘the mysterious and formidable shade’ known amongst us by the name of Junius. The resemblance has been followed out with considerable ingenuity by the author of ‘An Inquiry concerning the Author of the Letters of Junius, with reference to the Memoirs of a celebrated Literary and Political character.’<sup>1</sup> The particulars on

<sup>1</sup> London, 1814. 8vo.



which this inquirer founds his presumption in favour of Glover are the following: "He was an accomplished scholar, and had all the advantages that affluent circumstances and the best company could give. He was ever strongly attached to the principles of the constitution; his politics were those of Junius, and he was of the private councils of men in the highest station of the state throughout the greater part of a long and active life. At the time the letters of Junius were written, he had attained an age which could allow him without vanity to boast of an ample knowledge and experience of the world; and during the period of their publication he resided in London, and was engaged in no pursuits incompatible with his devoting his time to their composition: so that, in his letter to Mr Wilkes, he might justly say, 'I offer you the sincere opinion of a man who perhaps has more leisure to make reflections than you have, and who, though he stands clear of business and intrigue, mixes sufficiently for the purpose of intelligence in the conversation of the world.'" To these circumstances some others, which the inquirer indicates, might be added in support of the claims put forward for Mr Glover to the authorship of Junius. For example, Junius was evidently well-acquainted with city concerns and the language of traders and stock-jobbers; he valued himself on his knowledge of financial affairs; he was evidently familiar with the labour of correcting the press and the technical language of printers; he could write poetry apparently with facility; and he seems to have entertained a personal regard for Woodfall his printer. All these points of resemblance may undoubtedly be traced betwixt Glover and Junius, but they will not probably be found to counterbalance the general impression that the letters of Junius were the offspring of a much more brilliant and powerful mind than the author of 'Leonidas,' and the 'Memoirs of a celebrated Character' has evinced in these his principal avowed pieces.

About the year 1744, Glover, disgusted at the scenes of intrigue and faction which his political career had betrayed to him, withdrew altogether from public affairs, and devoted his attention to the prosecution of his mercantile projects. Nor was it until ten years afterwards, when the prospect of the formation of an efficient and liberal ministry under Pitt was first held out to the country, that he was again prevailed upon to resume acquaintance with his friends at the west end of the town. Pitt honoured him with his confidence for a time; but the high-souled poet did not hesitate to withdraw himself from the friendship and favour of even such a man as Pitt when the minister's political conduct had become the subject of his disapprobation. At the accession of George III. Glover was chosen member of parliament for Weymouth, and sat in parliament from 1761 to 1768. In 1775 he retired from public life. His last political act was supporting the claim of the West India planters and merchants at the bar of the house of commons,—for which service his clients voted him a piece of plate of the value of £300. He died in 1785.

Glover's 'Leonidas' amply entitles him to a distinguished place among the poets of his country. It is a piece of stately classic diction; free from turgidity, and considerably varied by incident and description; but its poetry is not of a sufficiently imaginative character for the taste of the present day. His 'Athenaid' is a correct, but compared with the 'Leonidas,' an inferior performance. He was the author of



the celebrated ballad entitled 'Hosier's Ghost,' which was written with a view to rouse the nation, or rather the ministry, who seemed to be the only parties opposed to the general feeling, to a war with Spain. Of his dramatic pieces, entitled 'Boadicea' and 'Medea,' little can be said either in the form of praise or censure. His 'Memoirs,' to which we have already adverted, are written with great impartiality, and contain some curious notices of the motives and intrigues of the principal actors on the political stage in England, from the resignation of Sir Robert Walpole to the establishment of Lord Chatham's second administration.

## Thomas Leland.

BORN A. D. 1722.—DIED A. D. 1785.

DR THOMAS LELAND, the well-known translator of Demosthenes, was born in Dublin, and educated at the university in that city. He entered Trinity college in 1737, and was elected a fellow in 1746. In 1748 he took orders.

His first literary production was an edition of the orations of Demosthenes, with a Latin version and notes, which was published in 1754. The first volume of his English translation of the great Greek orator appeared in 1756; the second, in 1761; and the third in 1770. This work raised him to a high rank amongst the scholars of his day. The style is elegant, and the translation, on the whole, correct; although it would require a man of considerably greater powers than Dr Leland, and a more extensive command of all the resources of language, to furnish any thing like an adequate version of those matchless harangues that once "fulmin'd over Greece" with such a potent and resistless energy, and held the most refined and fastidious audience the world ever saw spell-bound and mute with astonishment at the superhuman eloquence of the orator.

The translation of Demosthenes probably suggested Dr Leland's next great work, 'The History of the Life and Reign of Philip, King of Macedon.' This, too, is an able and erudite performance.

In 1763 Dr Leland was appointed professor of oratory in Trinity college. Soon after this he got into controversy with the redoubtable Warburton, who had chosen, in his celebrated 'Doctrine of Grace,' to assert that eloquence was not any real quality, but only a fantastical and arbitrary abuse of language; and that the writers of the New Testament used a barbarous style in writing Greek, being masters of the words only, and not of the idioms, of that language. Against these two propositions Dr Leland read several lectures in his chair of oratory, the substance of which he published in 1764. Hurd answered on the part of Warburton and Leland replied.

In 1773 Dr Leland published a 'History of Ireland, from the invasion of Henry II.,' in three volumes 4to. This is by no means a work of original research, and is of little value, therefore, to the student of Irish history; but it is written in a pleasing style, and forms a good popular work on the subject.

In addition to the works we have mentioned, Dr Leland published



some sermons which were much admired, and after his death, three volumes of pulpit-discourses from his pen were given to the public. He died in 1785.

## William Strahan.

BORN A. D. 1715.—DIED A. D. 1785.

THIS eminent printer was a Scotsman by birth, and educated in Scotland. He went as a journeyman-printer to London, while yet a very young man, and by his industry and attention to business gradually rose in the world, until he obtained a share of the patent of king's printer, and became one of the leading publishers in the metropolis. In 1775 he was elected one of the members for Malmesbury, with Charles James Fox for his colleague. He steadily adhered to the liberal party, but lost his seat on the dissolution in 1784, and did not again enter parliament. He died in July 1785.

## William Whitehead.

BORN A. D. 1715.—DIED A. D. 1785.

WILLIAM WHITEHEAD, one of our minor poets, was born at Cambridge, and received the rudiments of education at a private school in that city. At the age of fourteen he procured admission to Winchester school, through the interest of Lord Montfort. At this latter seminary, Whitehead bore the character of a quiet pensive boy, fond of reading, and a great scribbler of English verses. In 1735 he was entered of Clare-hall, Cambridge, where he gained the acquaintance and esteem of such men as Powell, Balguy, Ogden, and Hurd.

His first successful poetical production was an imitation of Pope's preceptive style, in a poem 'On the danger of Writing in Verse.' His next publication, the tale of 'Atys and Adrastus,' was still more successful; but the best of his didactic pieces is his 'Essay on Ridicule,' first published in 1743. In 1750 he published a tragedy, entitled, 'The Roman Father,' which still retains its place on the stage, and must therefore be pronounced a successful effort, although we suspect few of our readers ever heard of it. A second effort in this line, entitled 'Creusa,' was less successful, although Mason, the biographer of Whitehead, gives it the preference over 'The Roman Father.'

In 1754, Whitehead accompanied the son of his patron, Lord Jersey, and another young nobleman, to the continent. During this tour he wrote several elegies and odes, which Mason thinks have been unduly neglected by the public. On the death of Cibber, and the refusal of Gray to accept the laureateship, that office was bestowed on Whitehead, whose genius was by no means outraged by its mechanical demands on his powers. He made a good and patient laureate, annually producing his quantum of verse, and occasionally stumbling upon a poetical sentiment or expression; but the dangerous wreath drew down



upon him all the acrimonious abuse and stinging satire of Churchill, who took a particular pleasure in ridiculing Whitehead.

In 1762, he produced 'The School for Lovers,' a comedy, which was unsuccessful, and a humorous poem, entitled, 'Charge to the Poets.' A farce, entitled, 'The Trip to Scotland,' produced in 1770, met with a much better reception than the comedy. His last publication was a piece, entitled, 'The Goat's Beard,' a satire on some of the reigning vices of the day, which was answered by Churchill, in his 'Ass's Ears, a Fable.'

Whitehead died in 1785. He was a man of cultivated taste and amiable disposition, but possessed of no original talent or inventive genius as a poet.

## Gilbert Stuart.

BORN A. D. 1742.—DIED A. D. 1786.

THIS miscellaneous writer was a native of Scotland. His father was professor of humanity in the university of Edinburgh, and a man of considerable taste and acquirements. Young Stuart was originally designed for the legal profession; but the study of jurisprudence did not suit his taste and habits. He applied himself early and vigorously, however, to the study of history and the general principles of legislation, and obtained the diploma of LL.D. from the university of Edinburgh, for an essay which he published in his twenty-second year, entitled, 'An Historical Dissertation concerning the Antiquity of the British Constitution.' Some years afterwards he published a work, entitled, 'A View of Society in Europe, in its progress from rudeness to refinement; or, Inquiries concerning the History of Law, Government, and Manners.' This is an able work, and contains some profound reflections, mixed up, however, with many crude and uninformed speculations.

The professorship of civil law in the university of Edinburgh becoming vacant, Dr Stuart was induced to apply for it, but was unsuccessful, and removed soon after to London, where he became one of the principal contributors to the *Monthly Review* from the year 1768 to 1773. He then returned to Edinburgh, where he started a new magazine and review, which was carried on for three years. Dr Stuart was also the author of 'Observations concerning the Public Law and Constitutional History of Scotland,' published in Edinburgh in 1779; 'The History of the Establishment of the Reformation of Religion in Scotland,' published in London in 1780; and 'The History of Scotland, from the establishment of the Reformation to the death of Queen Mary.' In this last work he labours earnestly and ingeniously to vindicate the character of Mary. All these works exhibit great ability, but were much too hastily compiled to take a permanent rank in our historical literature.

Dr Stuart died in 1786. He was a man of strong passions, and disgraced himself by the relentless malevolence with which he endeavoured to write down a brother-historian, Dr Henry.



## Thomas Tyrwhitt.

BORN A. D. 1780.—DIED A. D. 1786.

THIS accomplished scholar and critic was the son of the Rev. Dr Robert Tyrwhitt, a canon-residentiary of St Paul's. He was educated at Eton, and Queen's college, Oxford. In 1755 he was elected to a fellowship of Merton's, which he retained until 1762, when he received the appointment of clerk to the house of commons in the room of Mr Dyson, deceased. He had, previously to receiving this appointment, resided some time in the Temple, and applied himself to the study of law.

Towards the close of the year 1765 he was appointed under-secretary at war, by the influence of his friend and patron, Lord Barrington. His constitution, however, proved inadequate to the toils of office, and in 1768 he laid down his employments, and retired into private life. His publications previous to this event consisted of some poetical pieces and translations; 'Observations and Conjectures on some passages in Shakspeare;' and the 'Proceedings and Debates in the House of Commons, in 1620 and 1621,' edited from the original MS. in the library of Queen's college, Oxford.

After his retirement, Mr Tyrwhitt gave himself entirely up to letters, and made many valuable contributions to classical literature. His first publication in this department was some fragments of Plutarch from an Harleian MS. In 1776 he published a Latin dissertation on the fables commonly attributed to Æsop, in which he endeavoured, with much critical acumen and great industry, to trace these fables to another ancient writer of the name of Babrius, of whom some fragments are preserved in Suidas. Besides these, and several other pieces of acute and accurate criticism, Mr Tyrwhitt edited an admirable edition of 'The Canterbury Tales,' to which we have referred in our notice of Chaucer. He had collected materials for a new edition of the 'Poetics' of Aristotle, which were given to the public after his death by Messrs Burgess and Randolph.

Tyrwhitt died on the 15th of August, 1786. He was one of the most accomplished of our English critics. To a profound acquaintance with the ancient classics, he added an intimate knowledge of the literature of modern times, and of his own country in particular. He was a rigorous, but a candid and generous critic; his censure never partook of rudeness, nor his erudition of pedantry.

## Soame Jenyns.

BORN A. D. 1708.—DIED A. D. 1787.

THIS amiable man and ingenious writer was the son of Sir Roger Jenyns, one of the Jenyns's of Churchill in Somersetshire. His mother was the daughter of Sir Peter Soame of Hayden in Essex. He studied at Cambridge, but left the university without a degree, in conse-



quence probably of his marriage, which took place when he was very young. He was unfortunate in this connection, and was ultimately obliged to enforce a separation from his wife.

He first appeared as an author in a lively *jeu d'esprit*, entitled 'The Art of Dancing,' which was anonymously published in 1730. He afterwards contributed several pieces to Dodsley's collection, and also wrote some occasional papers in the political journals of the day.

After his father's death he was chosen one of the representatives for the county of Cambridge at the general election in 1742, and held a seat in parliament from this period till the year 1780. He seldom spoke in the house, and indeed seems to have had no great genius for general politics, although, as a member of the board of trade, he devoted much of his attention to the commercial interests of his country.

In 1757 he published his celebrated 'Free Inquiry into the Nature and Origin of Evil.' The subject was totally beyond his powers; but the world is indebted to him for having given occasion to Johnson's exquisite critical essay on the same subject, which appeared in the form of a review of the 'Free Inquiry,' in the Literary Magazine. In 1761 Mr Jenyns collected his different pieces, and gave them to the public in two volumes, 12mo.

In 1776 he published 'A View of the Internal Evidence of the Christian Religion,' which gave rise to much controversy. Some maintaining that the writer was an insidious enemy to the cause he professed to plead; while others, with equal warmth, defended the sincerity of the author. Dr Johnson has characterised this work as "a pretty book; not very theological indeed." It is still, however, very highly regarded by many, and is usually inserted in the collection of tracts on the Evidences, although it cannot be regarded as a complete and logical view of the internal argument. The truth is, Jenyns was by no means very clear in his perceptions on any subject; he is an elegant but not an exact writer; and an ingenious, but not an accurate thinker. His 'Disquisitions,' published in his 78th year, afford ample evidence of the justness of these remarks: abounding as they do in paradoxical statements, and exceedingly crude ideas in metaphysics, theology, and political science.

In private life Mr Jenyns was one of the most amiable and exemplary of men. He died on the 13th of December, 1787.

## Thomas Gainsborough.

BORN A. D. 1727.—DIED A. D. 1788.

THOMAS GAINSBOROUGH was born at Sudbury in Suffolk, in the year 1727. He early evinced a taste for drawing: at ten he sketched tolerably well,—at twelve he was a proficient in the art in the estimation of his parents and school-companions. Allan Cunningham says, a beautiful wood of four miles extent is still shown in the neighbourhood of Gainsborough's birth-place, "whose ancient trees, winding glades, and sunny nooks, inspired him while he was but a schoolboy with the love of art. Scenes are pointed out where he used to sit and fill his



copy-books with pencillings of flowers and trees, and whatever pleased his fancy."

At fourteen years of age Gainsborough set out for the metropolis with a well-filled sketch-book, rich especially in points and accessories of landscape. His object was to perfect himself in the principles of his art by the instructions of some of the London artists. He appears to have attached himself chiefly to Hayman, one of Hogarth's companions, and Gravelot. At eighteen years of age he returned to his native place, and soon after married an agreeable young woman with some property, with whom he afterwards removed to Ipswich. At this latter place, one of the first to discover the talents of the young artist was Philip Thicknesse, governor of Landguard fort. Thicknesse, who was justly proud of his discovery, says, that when he first became acquainted with Gainsborough, he found that nature had been his only study,—that his eye was accurate, and his conceptions just, though his colouring was at this time bad enough. The governor gave the young artist a commission, and taught him to play the violin, which henceforth engrossed not a little of Gainsborough's attention.

In 1758 Gainsborough removed to Bath, where, as portrait-painting still formed the only lucrative branch of the art followed in Britain, he painted portraits at eight guineas for a time, but gradually enhanced his price, till he had forty guineas for a half, and a hundred for a whole length. Money now began to flow in upon our young artist, who gave as much of his time, however, to his violin as to his palette and brushes. He was at this period music-mad. Jackson of Exeter gives us the following graphic sketch of his friend's music mania:—"In the early part of my life I became acquainted with Thomas Gainsborough the painter; and as his character was perhaps better known to me than to any other person, I will endeavour to divest myself of every partiality, and speak of him as he really was. I am the rather induced to this, by seeing accounts of him and his works by people who were unacquainted with either, and consequently have been mistaken in both. Gainsborough's profession was painting, and music was his amusement; yet there were times when music seemed to be his employment, and painting his diversion. As his skill in music has been celebrated, I will, before I speak of him as a painter, mention what degree of merit he possessed as a musician:—

"When I first knew him he lived at Bath, where Giardini had been exhibiting his then unrivalled powers on the violin. His excellent performance made Gainsborough enamoured of that instrument; and conceiving—like the servant-maid in the Spectator—that the music lay in the fiddle, he was frantic until he possessed the very instrument which had given him so much pleasure, but seemed much surprised that the music of it remained behind with Giardini! He had scarcely recovered this shock, (for it was a great one to him,) when he heard Abel on the viol-di-gamba. The violin was hung on the willow,—Abel's viol-di-gamba was purchased, and the house resounded with melodious thirds and fifths from 'morn to dewy eve!' Many an adagio and many a minuet were begun, but none completed; this was wonderful, as it was Abel's own instrument, and therefore ought to have produced Abel's own music!

"Fortunately my friend's passion had now a fresh object,—Fischer's



hautboy; but I do not recollect that he deprived Fischer of his instrument; and though he procured a hautboy, I never heard him make the least attempt on it. Probably his ear was too delicate to bear the disagreeable sounds which necessarily attend the first beginnings on a wind instrument. He seemed to content himself with what he heard in public, and getting Fischer to play to him in private, not on the hautboy, but the violin. But this was a profound secret, for Fischer knew that his reputation was in danger if he pretended to excel on two instruments.

"The next time I saw Gainsborough it was in the character of King David. He had heard a harper at Bath: the performer was soon left harpless; and now Fischer, Abel, and Giardini, were all forgotten,—there was nothing like chords and arpeggios! He really stuck to the harp long enough to play several airs with variations, and, in a little time, would nearly have exhausted all the pieces usually performed on an instrument incapable of modulation (this was not a pedal-harp,) when another visit from Abel brought him back to the viol-di-gamba. He now saw the imperfection of sudden sounds that instantly die away. If you wanted a staccato, it was to be had by a proper management of the bow, and you might also have notes as long as you please. The viol-di-gamba is the only instrument, and Abel the prince of musicians! This, and occasionally a little flirtation with the fiddle, continued some years; when, as ill luck would have it, he heard Crossdill; but, by some irregularity of conduct, for which I cannot account, he neither took up, nor bought the violincello. All his passion for the bass was vented in descriptions of Crossdill's tone and bowing, which was rapturous and enthusiastic to the last degree. In this manner he frittered away his musical talents; and though possessed of ear, taste, and genius, he never had application enough to learn his notes. He scorned to take the first step, the second was of course out of his reach; and the summit became unattainable.

"As a painter," Jackson continues, "his abilities may be considered in three different departments:—portrait, landscape, and groups of figures; to which must be added his drawings. To take these in the above-mentioned order:—

"The first consideration in a portrait, especially to the purchaser, is, that it be a perfect likeness of the sitter; in this respect his skill was unrivalled. The next point is, that it is a good picture; here he has as often failed as succeeded. He failed by affecting a thin washy colouring and a patching style of pencilling. But when, from accident or choice, he painted in the manly substantial style of Vandyke, he was very little if at all his inferior. It shows a great defect in judgment to be from choice wrong, when we know what is right. Perhaps his best portrait is that known among the painters by the name of 'Blue-boy;' it was in the possession of Mr Buttall near Newport-market.

"There are three different eras in his landscapes. His first manner was an imitation of Ruysdael, with more various colouring; the second was an extravagant looseness of pencilling, which, though reprehensible, none but a great master can possess; his third manner was a solid firm style of touch. At this last period he possessed his greatest powers, and was—what every painter is at some time or other—fond of varnish. This produced the usual effects; improved the picture for two or three



months, then ruined it for ever! With all his excellencies in this branch of the art, he was a great mannerist; but the worst of his pictures have a value from the facility of execution, which excellence I shall again mention.

"His groupes of figures are for the most part very pleasing, though unnatural: for a town-girl with her clothes in rags is not a ragged country girl. Notwithstanding this remark, there are numberless instances of his groupes at the door of a cottage, or by a fire in a wood, &c., that are so pleasing as to disarm criticism. He sometimes, like Murillo, gave interest to a single figure: his 'Shepherd's Boy,' 'Woodman,' 'Girl and Pigs,' are equal to the best pictures on such subjects. His 'Fighting Dogs,' 'Girl warming herself,' and some others, show his great powers in this style of painting. The very distinguished rank the 'Girl and Pigs' held at Mr Calonne's sale, in company with some of the best pictures of the best masters, will fully justify a commendation which might else seem extravagant.

"If I were to rest his reputation on one point, it would be on his drawings. No man ever possessed methods so various in producing effect, and all excellent; his washy, patching style was here in its proper element. The subject which is scarce enough for a picture, is sufficient for a drawing; and the hasty, loose handling, which in painting is poor, is rich in a transparent work of bistre and Indian ink. Perhaps the quickest effects ever produced were in some of his drawings, and this leads me to take up again his facility of execution.

"Many of his pictures have no other merit than this facility; and yet, having it, are undoubtedly valuable. His drawings almost rest on this quality alone for their value; but possessing it in an eminent degree—and as no drawing can have any merit where it is wanting—his works, therefore, in this branch of the art, approach nearer to perfection than his paintings. If the term facility explain not itself instead of a definition, I will illustrate it. Should a performer of middling execution on the violin, contrive to get through his piece, the most that can be said is, that he has not failed in his attempt. Should Cramer perform the same music, it would be so much within his powers, that it would be executed with ease. Now, the superiority of pleasure which arises from the execution of a Cramer, is enjoyed from the facility of a Gainsborough. A poor piece performed by one, or a poor subject taken by the other, give more pleasure by the manner in which they are treated, than a good piece of music, and a sublime subject, in the hands of artists that have not the means by which effects are produced, in subjection to them. To a good painter or musician, this illustration was needless; and yet, by them only, perhaps, it will be felt and understood.

"By way of addition to this sketch of Gainsborough, let me mention a few miscellaneous particulars. He had no relish for historical painting; he never sold, but always gave away his drawings commonly to persons who were perfectly ignorant of their value.<sup>1</sup> He hated the harpsichord and the piano-forte. He disliked singing, particularly in parts. He detested reading; but was so like Sterne in his

<sup>1</sup> He presented twenty drawings to a lady, who pasted them to the wainscot of her dressing-room. Sometime after she left the house; the drawings, of course, became the temporary property of every tenant.



letters, that if it were not for an originality that could be copied from no one, it might be supposed that he formed his style upon a close imitation of that author. He had as much pleasure in looking at a violin as in hearing it. I have seen him for many minutes surveying in silence the perfections of an instrument, from the just proportion of the model and beauty of the workmanship. His conversation was sprightly, but licentious; his favourite subjects were music and painting, which he treated in a manner peculiarly his own. The common topics, or any of a superior cast, he thoroughly hated, and always interrupted by some stroke of wit or humour. The indiscriminate admirers of my late friend will consider this sketch of his character as far beneath his merit; but it must be remembered that my wish was not to make it perfect, but just. The same principle obliges me to add, that as to his common acquaintance he was sprightly and agreeable, so to his intimate friends he was sincere and honest, and that his heart was always alive to every feeling of honour and generosity. He died with this expression,—‘We are all going to heaven, and Vandyke is of the party.’”

### Percival Pott.

BORN A. D. 1713.—DIED A. D. 1788.

THIS very eminent surgeon was born in London. He early evinced a decided partiality for the medical profession, which his kind friend and patron, Dr Wilcox, bishop of Rochester, who had taken charge of his education after his father's death, enabled him to gratify. In 1729 he was apprenticed to Mr Nourse, one of the surgeons of St Bartholomew's hospital, under whose tuition he remained till 1736, when he commenced practice in London. He soon acquired a very large practice, and particular repute as a surgeon; and, in 1749, was elected one of the head-surgeons of St Bartholomew's.

In 1756 he published a treatise on Ruptures; and next year a paper on Congenital hernia, which led to a brief controversy with Dr William Hunter, who claimed priority of discovery. Pott acquitted himself in this dispute with great urbanity; while Hunter exhibited all his characteristic impatience of contradiction and impetuosity. In 1758 Pott published some valuable remarks on *Fistula lacrymalis*, and the best method of its cure. The suggestions contained in this pamphlet led to the discontinuance of Cheselden's mode of cure by actual cautery. In 1760 he published an admirable treatise on injuries of the head, which is still a first-rate authority in surgical science. In successive publications he favoured the medical world with a series of valuable observations on Hydrocele, Hernia of the Bladder, Cataract, Nasal Polypus, Cancer, Fractures and Dislocations. His entire works were published collectively by himself in 4to; but the best edition is that in three volumes, 8vo, edited by his son-in-law, Sir James Earle.

In 1764 Mr Pott was elected a fellow of the Royal society; and in 1786 an honorary fellow of the Royal college of surgeons in Edinburgh. He died in 1788. It was Mr Pott's high honour to impart a degree of security of practice as well as humanity of treatment to British surgery, to which it had never before attained. In place of many of the old



established and barbarous methods by cautery, he substituted operations equally secure and far less torturing to the patient, founded on an accurate knowledge of the structure and relation of the various parts of the human body. Unlike some of his gifted contemporaries, he was open, bland, and courteous in his demeanour to all his professional brethren, even towards those from whose practice his own differed most widely. His writings are models of plain and perspicuous diction.

### Thomas Warton.

BORN A. D. 1728.—DIED A. D. 1790.

THOMAS WARTON, a name of some eminence in the literary history of the period now under consideration, was born at Basingstoke in Hampshire, of which place his father was vicar, in the year 1728. At an early age he began to be distinguished as a poet; and, in his first and rudest efforts, discovered the same cast of genius and manner which characterizes all his serious compositions,—a splendid and vigorous fancy delighting to revel amid the chivalrous and romantic. His biographer, Mr Mant, thinks that he has discovered the origin of our poet's peculiar fondness for castle-imagery in an incident of his early days, related by his brother, Dr Joseph Warton. When they were both boys, their father took them to see Windsor castle. The several objects which they saw on this occasion much engaged the attention and excited the admiration of Joseph, but Thomas preserved a profound silence, and spoke little on the way home. The father felt chagrined at this appearance of indifference or apathy on the part of Thomas, and remarked, "Thomas goes on, and takes no notice of any thing he has seen." Joseph, remembering the remark in mature years, when his brother had risen to eminence as a poet, and had given so many indications of his exquisite sensibility to the impressions of such objects and associations as Windsor presents, observed, "I believe my brother was more struck with what he saw, and took more notice of every object than either of us." An ingenious critic has observed, on this speculation of Warton's biographer, "that it is by no means invalidated by that appearance of mute insensibility with which the first impressions are said to have been received. The real sublimity of the object, and the many interesting associations which it is calculated to excite, may be very naturally supposed, at the first moment of observation, to have overpowered his youthful faculties: the ideas left in the memory, which were at first indistinct and distracting, grasped with difficulty, and incapable of being uttered, instead of fading away, may have gradually acquired additional vigour and a permanent influence; and we may be tempted to believe, that the recollection of these early impressions may have contributed to rouse that fond enthusiasm with which, almost at the close of life, he sung the progressive glories of this venerable pile,—the proud and stupendous monument of the rude magnificence of former ages."<sup>1</sup>

From the period at which he first quitted his father's roof, at the age

<sup>1</sup> *Edinburgh Review*, vol. ii. p. 253.



of sixteen, when he became a member of the university of Oxford, till his death, at the age of sixty-three, his life was entirely academical. He indeed held a parochial cure for some time, but his labours in this character were desultory, and to himself probably little agreeable. In 1745, he sent some articles to Dodsley's museum, but his first detached publication was 'The Pleasures of Melancholy.' In 1751 he succeeded to a fellowship, and in the same year he published his excellent satire, entitled, 'Newmarket.' In 1754 he published 'Observations on the Faerie Queene of Spenser,' his favourite poet. It produced an impression highly favourable to his critical talents, and led the way in a department of literature which has since been cultivated with much success amongst us. In 1757, on the resignation of Mr Hawkins, the Oxford professor of poetry, Mr Warton was elected to that office. A variety of minor publications fell from his pen during the interval which preceded the appearance of the first volume of his great work, 'The History of English Poetry,' in 1774. Among these were his life of Sir Thomas Pope, and a splendid edition of Theocritus.

The design of a history of English poetry had been already entertained by Pope, Gray, and Mason, each of whom had made some preparations for the task. But they wanted the indefatigable perseverance which was necessary for the accomplishment of such a labour; and even Warton himself, with all his diligence and varied 'means and appliances' to boot, left the work in an unfinished state. To that portion which he has executed, forming three volumes in quarto, the praise of accuracy and research is unquestionably due; but it has been well observed that there is 'a certain lifeless massiveness' about it which renders the perusal of it an operose and dissatisfying labour to a mind of quick perception. It is in fact a great storehouse of learning, from which one may at all times procure what it would probably cost him not a little labour to obtain elsewhere, but the informing spirit of generalization is wanting to it. Still it is a highly respectable work of its kind, and forms the most solid basis of its author's reputation. During the publication of the successive volumes of this work, Mr Warton sent forth various minor literary productions. He took an active part in the Chattertonian controversy, and his 'Enquiry into the authenticity of the poem attributed to Thomas Rowley,' is a very able exposé of that ingenious forgery. His edition of the *Juvenilia* of Milton is a good specimen of that species of commentating, learned but minute to trifling, in which Warton excelled.

In 1782 it was his fortune, or we should better say, perhaps, his misfortune, to be nominated poet-laureate, at the express command of his majesty. He wore the courtly laurel with a better grace than either of his immediate predecessors, but his 'official odes' betray the sickness of the atmosphere in which they were forced into unnatural life.

Mr Warton enjoyed vigorous and uninterrupted health until a very short time preceding his death, which occurred on the 20th of May, 1790. His character was that of an amiable, accomplished, but retiring man, with sufficient genius and taste to redeem his erudition from the charge of pedantry, but destitute of the higher order of intellectual powers which alone could place him as a poet by the side of his favourites, Spenser and Milton. Mr Mant was informed that Dr Johnson had been pleased to say, on some unrecorded occasion, that Warton was



the only man of genius that he knew without a heart. It is doubtful whether Johnson ever did say this; but, if he did, the charge is not borne out by any thing we know of Warton's private life.

## Dr Richard Price.

BORN A. D. 1728.—DIED A. D. 1791.

RICHARD PRICE, a political writer of respectable talent, was born in Glamorganshire in 1728, and was educated at Talgarth, in his native county, whence he removed to a dissenting academy near London. After having for some time resided at Stoke-Newington, he became pastor of an Arian congregation at Hackney, amongst whom he continued to officiate until his death. In the year 1758 he first appeared as an author in a treatise 'On the Foundation of Morals,' in which he opposed Hume's doctrines. This was followed, in 1767, by four dissertations of a religious character, which were favourably received, and, in conjunction with his former publication, procured for him the diploma of D.D. from the university of Glasgow. About the year 1770 he published an excellent treatise on 'Reversionary Payments,' a subject which his mathematical acquirements enabled him to discuss with much originality and ability. Soon afterwards, he appeared as a political arithmetician, in 'An Appeal to the Public on the subject of the National Debt.' In 1775 Dr Price published 'Observations on Civil Liberty, and the Justice and Policy of the War with America.' This work secured for him the esteem of Franklin and the enmity of Burke. Soon after this, he engaged in an epistolary controversy with his friend Priestley, on the subjects of materialism and necessity. We next find him corresponding with the premier himself on the subject of finance. The establishment of the sinking fund was the result of the doctor's exposition of the marvellous augmentation of money by compound interest. Having shown that a penny, improved by annual compound interest at 5 per cent. would, in 1773 years, amount to an inconceivable sum, Dr Price went on to argue that "a state, if there is no misapplication of money, must necessarily make this improvement of any savings which can be applied to the payments of its debts. It need never, therefore, be under any difficulties; for, with the smallest savings, it may, in a little time, as its interest can require, pay off the largest debts." Extravagant and paradoxical as the whole reasoning is, it sufficed to influence the measures of Pitt, and for a time satisfied the nation itself. The breaking out of the French revolution was hailed by Dr Price as an omen of good to all Europe; and in a sermon 'On the Love of our Country,' which he published in 1789, he gave expression to his feelings regarding this event in language which drew upon him the indignation of Burke, and excited that eloquent man to the publication of his famous 'Reflections.' On the 14th of July, 1790, Dr Price closed his public life, by serving in the office of steward at a dinner in commemoration of the French revolution. After this he went into the country, but returned soon again to town in a declining state of health. His friends urged him to reply to the 'Reflections,' but he felt his strength too far gone to attempt the task. In the following spring he was seized



with a complaint which quickly brought him to his grave. Dr Price was a man of considerable powers and great worth of moral character. The general tendency of his political writings is salutary, though his enthusiasm often prompted him to theorize too finely in the science of government. He exercised very considerable influence over public opinion during one of the most eventful periods of modern history, and numbered amongst his correspondents some of the principal leaders in the American and French revolutions.

## John Smeaton.

BORN A. D. 1724.—DIED A. D. 1792.

THIS distinguished mechanic and civil engineer was born at Ansthorpe, near Leeds, on the 28th of May, 1724. His father was an attorney, and wished to educate his son for his own profession, but was ultimately compelled to allow the youth to follow the bent of his own genius for mechanics. From a very early age he had discovered a strong propensity towards the arts in which he afterwards so distinguished himself: "his playthings"—to use the words of one of his acquaintances—"were not the playthings of children, but the tools men work with; and he appeared to have greater entertainment in seeing the men in the neighbourhood work, and asking them questions, than in any thing else. At the age of eighteen he used to forge iron and steel with considerable dexterity, and had tools of every sort for working in ivory, wood, and metals."

In the year 1750 he took lodgings in Turnstile, Holborn, where he commenced the business of a mathematical-instrument maker. His ingenious inventions soon introduced him to the notice of men of science in the capital, and in 1753 he was elected fellow of the Royal society, to whose 'Transactions' he subsequently contributed various papers, one of which, entitled 'An Experimental enquiry concerning the natural powers of wind and water to turn mills and other machines depending on a circular motion,' received the society's gold medal in 1759. This paper was the result of experiments made in his 27th and 28th years. In 1754 he visited Holland, and minutely inspected the principal works of the Dutch engineers.

In 1755 the Eddystone light-house was destroyed\* by fire. Mr Smeaton had not yet practised as an engineer, yet such was the high opinion entertained of his abilities that he was recommended to the proprietors by the president of the Royal society, as upon the whole the person best qualified to superintend the reconstruction of such an edifice, and to overcome, if the thing were at all possible, the numerous obstacles and disadvantages attending the construction of a secure light-house on this spot, which had hitherto been deemed insurmountable. He undertook the work immediately, and completed it in the summer of 1759. His reputation was now established as a civil engineer. In 1764 he was appointed one of the receivers of the Greenwich hospital estates, but resigned that office in 1777, in consequence of the increase of other business. During this last year he completed the erection of new light-houses at the Spurn-head at the mouth of the Humber.



Among other undertakings, he rendered the river Calder navigable; he built the fine bridge over the Tay at Perth; he laid out the line of the great canal connecting the Forth and Clyde; and he secured the piers of the centre arch of London bridge, which had been undermined by the action of the stream, by a very simple expedient. In 1771 he became joint-proprietor with his friend Mr Holmes of the works for supplying Greenwich and Deptford with water. His reputation was now so completely established that no great works were undertaken throughout the kingdom without his opinion being first obtained regarding them; he was constantly consulted in parliament, and was regarded as an ultimate reference on all difficult questions connected with his profession. He made an attempt to retire from public life in 1785, but was prevailed upon to continue his services as engineer to the trustees for Ramsgate harbour. The works at Ramsgate were begun in 1749, but had been conducted with very indifferent success, until Smeaton was called in to superintend them in 1774. He completed the magnificent pier and harbour of this place in 1791, and then established a secure and much-needed place of shelter in the Downs. His health had begun to decline about 1785. Over-exertion at last brought on an attack of paralysis on the 16th of September, 1792, which carried him off on the 28th of the next month, in the 69th year of his age.

Smeaton was a man of indefatigable industry and great moral probity. With ample opportunity of amassing wealth, he rendered its acquisition but a secondary object on all occasions; his first aim always being to execute the task intrusted to him in the most skilful and perfect manner. Had he been more set upon amassing a fortune than he was, he might have received many lucrative appointments besides those which he held. The empress Catherine of Russia attempted to secure his services for her own country by most magnificent offers; but Smeaton preferred to dedicate his time and talents to the service of his country. "The disinterested moderation of his pecuniary ambition," says his daughter, "every transaction in private life evinced; his public ones bore the same stamp; and after his health had withdrawn him from the labours of his profession, many instances may be instanced by those whose concerns induced them to press importunately for a resumption of it: and when some of them seemed disposed to enforce their entreaties by further prospects of lucrative recompense, his reply was strongly characteristic of his simple manners and moderation. He introduced the old woman, who took care of his chambers in Gray's-inn, and, showing her, asserted 'that her attendance sufficed for all his wants.' The inference was indisputable, for money could not tempt that man to forego his ease, leisure, or independence, whose requisites of accommodation were compressed within such limits!" Before this, the Princess de Askoff made an apt comment upon this trait of his character; when, after vainly using every persuasion to induce him to accept a *carte blanche* from the empress of Russia—as a recompense for directing the vast projects in that kingdom—she observed, "Sir, you are a great man, and I honour you! You may have an equal in abilities, perhaps, but in character you stand single. The English minister, Sir Robert Walpole, was mistaken, and my sovereign has the misfortune to find one man who has not his price." In all the social duties of life he was most exemplary; and he was a lover and encourager of real



merit in whatever station of life he found it. His papers, consisting of plans, reports, and treatises on almost every branch of engineering, were published after his death by the society of Civil engineers.

During his own lifetime Smeaton published 'A Narrative of the building, and a Description of the construction of Eddystone Light-house,' from which we learn the following facts connected with the progress and completion of that extraordinary work. The Eddystone light-house is situated on a reef of rocks directly between the Lizard and Start points at the entrance of Plymouth Sound. The first light-house constructed on this spot was entirely carried away in the memorable storm of 26th November, 1703. Its successor was burnt down in 1755. To guard against a repetition of the latter accident Smeaton resolved that his should be entirely of stone. After much time spent in deliberating upon the best form and method of construction, he adopted the model furnished by the trunk of an oak for his building. That tree swells out towards its roots so as to obtain a broad and firm base, while, diminishing as it rises, it again swells out as it approaches towards the insertion of the branches, so as to afford them a secure hold on the trunk. This outline is evidently well-adapted for a light-house exposed to violent storms. The storm spends itself on the broad and circular base without being able to effect a breach, while the curved cornice, or bulging head of the pillar, throws off the heavy seas from the lantern. For the height of twelve feet from the rock the building is solid, of Portland stone faced with Cornish granite. The interior, which consists of four rooms, one above the other, is accessible by a moveable ladder, and surmounted with a glass-lantern 21 feet in height. The height from the lowest point of the foundation to the floor of the lantern is 70 feet. It has withstood, uninjured, every storm since its erection, and bids fair to last for centuries to come.

## James Bruce.

BORN A. D. 1733.—DIED A. D. 1794.

JAMES BRUCE was born about the year 1733. His family was descended from one of the brothers, or other collateral relations, of the heroic Robert Bruce, king of Scotland. Robert Bruce of Kinnaird, an eminent presbyterian minister in the reign of James VI., was one of his immediate ancestors. His parents held a respectable rank among the gentry of Stirlingshire in Scotland.

He received a very excellent education at some of the most distinguished seminaries in England. The languages of Greece and Rome, —mathematics, and the sciences dependent upon it,—the arts of design, —the more polished of the European tongues,—and gymnastic exercises,—were comprehended in the curriculum of the youth. His studies were finished at the university of Edinburgh; and the usual course of travel on the continent followed soon after. About the year 1760 young Bruce, then in possession of his paternal estate, was looked upon as one of the most promising young Scotsmen of his age. The late earl of Chatham, whose patronage he courted, was about to have brought him into some employment in the public service at the very time he



himself was suddenly driven from power. The new administration, however, appointed him to the office of British consul at Algiers; and it was recommended to him by the ministers to whom he owed his appointment, to investigate those remains of ancient Roman magnificence of which Africa was believed to contain many specimens, either unknown or but imperfectly known to the curious in Europe. Sweden had just sent, from among the pupils of the great Linnæus, a Hasselquist, a Kalm, and other scientific missionaries, to explore the most distant regions of the earth. The king of Denmark, also, had lately employed a company, consisting of an engineer, a draughtsman, a linguist, a botanist, and a physician, to investigate the history of the ancient and present state of Arabia, and the other most famous countries of the East. The islands scattered throughout the wide expanse of the southern seas were beginning to be numbered by adventurous navigators. France and Spain were sending philosophers to Siberia and to Peru, for the purpose of ascertaining the precise figure of the earth. The love of science, and the beneficent desire to promote the civilization of mankind, seem at this time to have every where inspired a desire to prosecute discoveries. It was not merely a pedantic fancy or a Quixotic dream, therefore, that impelled Bruce to enter on those bold enterprises which he was destined to accomplish. Some time was necessarily spent in the study of the language of the Moorish Arabians, and in fulfilling the functions of his official character, before he could proceed upon his researches. But within no long period after his arrival he boldly committed himself to the dangerous faith of some tribes of wandering Arabs, and advanced, in search of ancient ruins, into regions which no visitant from modern Europe had as yet successfully explored. Associating with his Arabian hosts and guides, and displaying a knowledge of their language and manners which left him scarcely under the disadvantages of a stranger, he was enabled to discriminate the peculiarities of their respective characters with an accuracy of observation perhaps unequalled by any former traveller.

From Africa he passed, in prosecution of greater designs, to the Grecian isles and the coast of Syria. An unfortunate shipwreck damaged his valuable collection of instruments for astronomical observations, but could not deter his resolute mind from its adventurous pursuits. In Syria he surveyed the ruins of Tadmor and Balbec, and executed many valuable drawings of those noble, though mutilated, monuments of ancient art. From Syria he repaired to Egypt. Its great towns,—its pyramids,—the sites and remains of its ancient cities,—the phenomena of the overflows of its mighty river, the Nile,—the formation of its lower territory,—the comparison of its present local circumstances with its ancient history, joined to the character of its government and inhabitants,—all excited and engaged Mr Bruce's attention. His science, the manly dignity and firmness of his personal character, the advantages arising from the recommendations with which he travelled, and some lucky concurring incidents, introduced him to the friendship and protection of the famous Ali Bey, who was then all-powerful in Egypt, and by this means procured him facilities for observation and inquiry which have rarely been possessed by Europeans in that land.

From Egypt Mr Bruce sailed southward, on the Red sea, to Jidda in the Happy Arabia. From this place he sailed for Masuah, the maritime



key of the entrance into Abyssinia, on the western coast of the Red sea. On this occasion, and during the previous navigation from Suez to Jidda, he surveyed and sounded the Red sea with hydrographical care and skill, by which he was enabled to form a better naval chart of it than the world had hitherto been in possession of. After many perils from the deceit and thievish rapacity of the inhabitants on the eastern frontiers of the Abyssinian empire, our traveller happily made his way to a considerable mercantile town within its confines. The name of Ras Michael, to whom he had been recommended, and who was at this time master of both the king and his kingdom, here afforded him as much security as a stranger could expect to find among a barbarous people, and amid the horrors of civil war; his own intrepid boldness and vigilance,—his noble liberality in the distribution of presents fitted to strike and please the fancy of a rude nation,—some lucky but unexpected incidents,—and the admiration which his dexterity in shooting and horsemanship excited, did all the rest. Mr Bruce arrived at Gondar, the Abyssinian capital, in the midst of one of the fiercest and most afflictive civil wars by which the country had ever been wasted. But even in these circumstances, and among a race so barbarous, the felicity of his genius preserved him safe. The smallpox was at this moment out-rivalling the havoc of war by its terrible devastations throughout all Abyssinia. Our traveller was sufficiently acquainted with the Turkish and English methods of treating the smallpox; and his art rescued from the brink of the grave several lives of which the preservation had been deemed hopeless. The beautiful Ozors Esther, the beloved wife of Michael,—her mother, the Iteghé, whose state as queen-dowager remained inviolate amidst the destructions of civil war,—some gallant youths, the sons and grandsons of these ladies,—grateful for Bruce's medical assistance, and charmed with the mingled boldness and gentleness of his character, quickly became his zealous friends and protectors. When Michael, and with him the young king whom he sustained on the throne, returned from a successful campaign to Gondar, the stranger was presented to them with recommendations which secured a very flattering reception. The king and the minister immediately conceived a warm partiality for him. High offices in the court were offered him; and to obtain the protection necessary to enable him to accomplish the purposes of his journey, he was obliged to accept the government of a small province, and even to enrol himself among the lords of the bed-chamber to the Abyssinian monarch.

To penetrate to the sources of the Nile, and to examine every thing relative to the natural history of the country, had been the first objects of his inquiry when he made his way into Abyssinia. Obtaining at length a feudal grant of the very territory in which the fountains of the Nile had been so long hidden from the European world, he set out to visit them; and after many perils he arrived at what he conceived to be the source of this mysterious river, and drank libations from its well-head more grateful and intoxicating to a romantic traveller than the Fa-larnian of old.

Mr Bruce having accomplished the object of his adventurous journey into Abyssinia, and happily surmounted the tremendous perils of a return through the desert of Sennaar, proceeded gaily down the Nile to Cairo. An act of kindness to one of the officers of Moham-



med Bey, who had by this time supplanted Ali Bey in the administration of the Egyptian government, proved the occasion of introducing Bruce to that ruler with advantages which made the bey willing to gratify him with almost any favour. On this occasion he was not unmindful of the commercial interests of his country. Grateful for the favours he had received from the servants of the British East India company at Jidda, he procured from Mohammed Bey a firman, or letters patent, authorizing the English to transmit their merchandise thither on the payment of more moderate duties than had ever before been exacted from them in any part of the Red sea. This was Bruce's last remarkable transaction with the great men of the East. He soon after sailed from Alexandria, and arrived safe in Europe.

At the British court the African traveller's first reception was sufficiently flattering. His drawings were accepted to enrich the collection of his sovereign, and he was in return presented with the sum of £2000. Proud of his adventures and discoveries, and pleased with the respect and admiration which they attracted, Bruce for a time abandoned himself to exultation, and hoped that a character, tried in an enterprise so perilous and splendid, would not fail to be employed by a discerning king and ministry in some of the most honourable offices his country could bestow. But he was soon to experience the most bitter disappointment. Suspicions were invidiously suggested that his drawings were too exquisitely fine to have been executed, as he pretended, by his own pencil. He was also unfortunate in not knowing to make due concessions in his accounts of what he had seen and achieved to the incredulity of ignorance. In the mean time the public was greatly dissatisfied with his delay to produce a complete narrative of his travels. His friends dreaded lest he should procrastinate a publication which they anxiously longed to obtain, till perhaps his death might for ever frustrate his uncertain intentions of giving it to the world. His enemies maliciously attributed the delay to his consciousness of the imposture and falsehood of his pretensions. The lively De Tott returning into Europe from Turkey and Tartary, pretended to have received from the very servant who had attended Bruce into Abyssinia, an account of the Scottish traveller's adventures in that country, which was directly contradictory of that which Bruce himself had given out. Although Daines Barrington, in a very ingenious paper, refuted the calumny of De Tott, and though all the friends of Bruce were ready to rise up with indignation against this impeachment of his veracity, yet nothing less than the publication of the long-expected narrative by the traveller himself, would now satisfy the suspicions and demands of the public. The task was, after all that he had formerly done, still a difficult one. His astronomical observations were to be revised and verified. It was necessary for him once more to ransack the depths of Grecian and oriental erudition, in order to discover the disagreement or coincidence between what the Jews, Arabs, and Greeks, had recorded, and that which he himself had observed concerning Abyssinia and the other countries of the East. His journals were to be wrought into a regular continuous narrative. His observations on the subjects of natural history were to be carefully compared with the scientific elements of this branch of knowledge, and were, if possible, to be accommodated in his account to the technical phraseology of naturalists. The



beauty of arrangement, the propriety and the graces of style, with all those delicacies of composition which, without long practice, even taste and genius are rarely able to display, were to be attempted by a man, who, though no mean judge of elegance, had long been more attentive to the matter than to the manner of whatever he wrote or read. A considerable period, therefore, was necessarily spent in revising his journals and improving their form. When it was ready for publication, Messrs Robinson of Paternoster-row became the purchasers, not of the copy-right, but of the whole edition. Although the work consisted of five volumes in quarto, yet it experienced a very rapid sale; and in France a translation of it was executed with a degree of haste which almost anticipated the circulation of the original.<sup>1</sup>

His last visit to London occurred during the publication of his travels. He returned soon after to Scotland; and the few remaining years of his life were spent either at Edinburgh or at one of his seats in the country. He at length resolved to publish a new edition of his travels in octavo; and, with this view, says one of his anonymous biographers, "anxiously consulted the Rev. Dr Blair, at an interview at which I had accidentally the honour to be present, concerning those alterations which the doctor's exquisite taste as a critic, and his judgment as a man of sagacity and discretion, might suggest as fit to be made for the improvement of the work. That revision of his astronomical facts; that correction and polishing anew of the style; that erasure of indelicacies, whether of vanity or obscenity; that amended arrangement; that more complete and satisfactory detail of Abyssinian manners; which Blair, with friendly criticism recommended, Mr Bruce respectfully consented to execute." It was within a very few months after this interview, that just as he had risen from entertaining a company of friends in his house of Kinnaird, and while he was turning round to conduct some of the ladies from his drawing-room to their carriage, he was suddenly attacked with an apoplectic fit, and expired almost immediately.

Subsequent travellers have amply corroborated Bruce's statements on the points most questioned by the impugnors of his veracity. "The British world," says a writer in the Westminster Review, "was undoubtedly greatly to blame in their treatment of Bruce, but the fault was not only on their side. It was weak and unworthy to have rejected the story of a traveller because some jealous critics, conceited of their feeble lights, led the way in abusing him; but Bruce himself was an ungainly person. Proud, irritable, and unbending, he quickly took the alarm at the first symptoms of incredulity, and haughtily abstained from setting those right who had made but one step in error, and who would have been but too happy to have retracted. Those very qualities which contributed to Bruce's success in his hazardous expedition impeded him at home. Six-feet-four in bodily height, and with a corresponding altitude of spirit, gifted with all kinds of accomplishment, corporeal and intellectual, jealous of his honour, proud of his success, glorying in his ancestors, and not by any means esteeming himself least of his race, he

<sup>1</sup> Bruce himself, favouring the undertaking of the French translator, was pleased to enrich his book by the communication of some facts, which respect for the delicacy of the British fair had withheld him from publishing in English, but concerning which he believed that the literary ladies of France would not be so scrupulous.



was not a person to win his way where he was contemned, and that more particularly in the quarter where he rashly deemed he had laid up immortal honour. Some idea of the temper in which he returned from Abyssinia may be formed from the fact of his travelling to Rome immediately on his arrival in Europe, to ehaustise an Italian marquess who had presumed, during his twelve years' absence, to marry *his* Maria, —the lady he had drank to at the source of the Nile, and the woman he had sighed for in the mountains of Abyssinia, his hope and spirit's consolation when sinking under the simoom of the desert of Nubia, and whom he considered as betrothed to himself. The agreeable anecdote of his making a disbeliever of his travels swallow a raw beefsteak, saying, 'eat that or fight me,' simply proved his antagonist's unwillingness to risk his life, and his own readiness to do so. His admirable reply to Single-Speech Hamilton, his cousin and friend, who said to him one day after dinner, 'Now, Bruce, make us some of those drawings the people think you got Balugani the Italian artist to paint for you.' 'Gerard,' replied Bruce very gravely, 'you made *one* fine speech, and the world doubted its being your own composition; but if you will stand up now here and make another speech as good, we shall believe it to have been your own.' Such an answer set down one objector and proved the author's talent at repartee, but left the question of the drawings exactly where it was. On Bruce's return, worn down with fatigue, beset with the diseases of the desert, and bearing about him all the marks of long and arduous travail, the world naturally expected some extraordinary narrative of his proceedings, and the savans and philosophical *quid nuncs* of the day eagerly crowded round the *nouveau débarqué* for his intelligence: he told them the most striking facts of his experience, without softening them down or preparing the minds of his auditors, and they laughed incredulously. Such a reception was enough to drive the proud Scot into eternal silence, and for seventeen years he never attempted to publish a written account of his travels. This was a fatal mistake: his retreat seemed like the escape of a fainthearted impostor, another inventor of Formosa islands, and when at length his book did make its appearance, it appeared like the tardy bolstering up of an old story: every wretched scribbler was prepared to refute the elaborate lie. Thus the book was condemned before it appeared. It is painful to mortification, even at this time of day, to hear that the copies of the history of Bruce's arduous travels and singular discoveries, were sold in Dublin for waste paper almost immediately after their appearance. Such a fact coming to the ears of a traveller who had encountered the hardships that Bruce had, and in the spirit of nobleness and patriotism that was always uppermost in his breast, were enough to break the heart of an ordinary man. Bruce was now getting into years, his gigantic form had become proportionately large; he lived in retirement on his estate at Kinnaird, amusing himself with astronomy, the perfecting of his drawings, and the management of his estate; he frequently assumed the turban and the relics of his Eastern attire, and indulged in long fits of apparent contemplation, at which time he was probably reverting to the most stirring period of his life, the six years of Abyssinian adventures, during which every day had its event, when he was dwelling amidst scenes, the commonest of which were too extraordinary to be credited in England, and when he was called upon almost every hour for some effort, on the result



of which his existence depended, and, what was far more to him, the honourable termination of his enterprise. These moods naturally astonished his neighbours, who used to exclaim, when they observed him in these moods, 'Eh! the laird's gane daft.' Such was the course of Bruce's life after his return; and certainly this plan of dealing with the public was not the most politic; but Bruce disdained to manage the world which he was entitled to instruct, and for whose information he had gone through so fiery an ordeal."

This is just as well as generous treatment of Bruce's memory. His most recent biographer, Major Head, has vindicated him with equal success, and still more enthusiasm, while he has, at the same time, very fairly stated the principal defects in Bruce's narrative. "In attentively reading the latest edition of Bruce's travels," says the major, "it must be evident to every one that, in point of composition, the work has very great faults. Bruce had an immense quantity of information to give, but he wanted skill to impart it as it deserved; and certainly nothing can be worse than the arrangement of his materials. In his narrative, he hardly starts before we have him talking quite familiarly of people and of places known only to himself; himself perfectly at ease and at home, he forgets that his reader is an utter stranger in the land. He also forgot, or rather he seems never to have considered, that the generality of mankind were not as fond as himself of endeavouring to trace a dark, speculative question to its source. His theories, which, whether right or wrong, are certainly ingenious, constantly break the thread of his narrative; and, like his minute history of all the kings of Abyssinia supposed to have reigned from the time of Solomon to his day, they tire and wear out the patience of the reader. Yet these were evidently very favourite parts of his volumes: and, eager in detailing evidence and arguments which he conceived to be of great importance, he occasionally neglected his narrative, jumbled his facts and dates, and, from his notes having been made on separate slips of paper, he made a few very careless mistakes. For instance, the beautiful Wellela Selasse, long after she was poisoned, is discovered by the reader making love with Amha Yasous! Tecla Meriam, also, reappears some months after he had been drowned. Arkecho is described after the reader has left it; and the palace of Koscam, in which Bruce lived so long, is not described until he had actually bidden adieu to Abyssinia. But Bruce's attention was evidently engrossed by great objects; and though his descriptions are often brilliant, and his sentiments always noble and manly, yet he cared comparatively little about certain parts of his narrative; and in the enormous mass of notes and memoranda which he brought home with him, he arranged a very few of them in their wrong places. But his mistakes, excepting one, were harmless, and absolutely not worth notice, although to the critic they were, of course, gems of inestimable value. The only one which requires explanation is, that, in describing Gondar, he mentions the death of Balugani (his Italian draughtsman) before he mentions his journey to the source of the Nile; and as Balugani died after this journey, Bruce's enemies in general, and Salt in particular, have endeavoured at great length to prove that this error was deliberately intended to rob Balugani of the honour of having accompanied him to these fountains; whereas, it being perfectly well known that Bruce engaged Balugani at a salary of thirty-five



Roman crowns a-month, for the express purpose of accompanying him in his travels, it is not likely that he should have been jealous of his own servant, particularly as, if he had wished to have gone to Geesh without Balugani, he had only to have ordered him to remain at Gondar. But every trifling mistake which Bruce made was distorted, and construed into fraud and deceit. His dates are occasionally wrong; but in his notes, which he brought to England, they are often inserted in so trembling a hand, that it is but too evident they were written on a bed of sickness. Besides this, it must surely be known to every one that, when a man visits such immense countries as Bruce travelled across, his great difficulty is to overlook detail; for, like a hound, if once he puts his nose to the ground he gets puzzled. No man attempts to conduct a trigonometrical survey, and to fill it up at the same time; if he is to determine the grand features of the country, it is impossible that he can be very attentive to its detail; and if he is minute in his detail, he can have looked very little to the general character of the country;—a man cannot study astronomy and botany at the same time."

### John Hunter.

BORN A. D. 1728.—DIED A. D. 1793.

JOHN HUNTER, the brother of William, whose life we have already sketched, was born at Long Calderwood in Lanarkshire, in 1728, being his brother's junior by ten years. Dr Adams, his biographer, represents his early education as having been much neglected. Indeed he appears to have been originally intended for a mechanical employment, and was apprenticed for some time to a carpenter and cabinet-maker who had married his sister. He at last expressed a wish to follow his brother William's profession, and was invited by him to come to London, where, under the able instructions of his brother and Messrs Cheselden and Pott, he soon became an able anatomist and surgeon. In 1752 he was entered at St Mary's hall, Oxford, where he remained only two years. Returning to London in 1754, he was admitted by his brother to partnership as a lecturer and demonstrator of anatomy, in which capacity he gave as much satisfaction as his brother himself. His intense application to professional investigations at last injured his health; and symptoms of pulmonary affection appearing, he was induced to go abroad as a staff-surgeon. To this appointment military surgery has been greatly indebted; Hunter's observations on gunshot wounds being among the earliest and best contributions to that important branch of surgery.

Sir Everard Home says, that previous to his going abroad, Hunter had made many important contributions to anatomical science; amongst others he had traced the ramification of the olfactory nerves upon the membranes of the nose, and had discovered the course of some of the branches of the fifth pair of nerves. He remained three years abroad. In 1767 he was chosen a fellow of the Royal society. In 1771 he married the sister of Mr, afterwards Sir Everard, Home; and in the same year he published the first part of his treatise on the teeth and



gums, of which the conclusion appeared in 1778. In a communication to the Royal society, read in 1772, he suggested the existence of a solvent power in the gastric juice, and threw much new light on the function of digestion. In 1773 he commenced a course of lectures on the theory and practice of surgery, chiefly with the view of rescuing his own discoveries and opinions from misrepresentation. In 1776 he was appointed surgeon-extraordinary to the king. About this period he communicated to the Royal society an account of his dissection of three elephants and a torpedo, and a paper on the gillarvo, or gizzard trout. He also contributed to the *Philosophical transactions* an account of the electrical organs of the gymnotus, and a paper on the heat of animals and vegetable structures. About three years previous to the death of his celebrated brother, he had an unfortunate dispute with him relative to their respective claims to the discovery of the structure of the placenta. In 1787 he was presented by the Royal society with the Copleyan medal for the best papers on a variety of medical subjects. In 1790 he was appointed surgeon-general of the army. He died suddenly on the 16th of October, 1793.

The investigations of John Hunter are all marked with the stamp of high genius and indefatigable industry. It might be invidious to institute a close comparison betwixt him and his gifted brother; but it is generally allowed by medical men, that John would suffer nothing in the comparison. Like his brother too, he was conscious of his own powers and merit. Dr Garthshore one day entering his museum of comparative anatomy, on which he is said to have expended nearly £100,000, and finding him busily engaged, exclaimed, "Ah, John, you are always at work!" "I am," replied Hunter, "and when I am dead you will not soon meet with another John Hunter." His collection was purchased by government after his death for £15,000, and committed to the charge of the college of surgeons.

### Sir William Jones.

BORN A. D. 1746.—DIED A. D. 1794.

THE pen of biography has seldom found more useful and pleasing employment than in delineating this illustrious character, whose name is associated not only with high literary achievements and professional reputation, but with all the graces of polished life, and almost all the more amiable personal virtues. His career was a splendid one; but it became such not so much from the possession of great original powers of mind, as from well-directed talents, supported by extreme perseverance and industry. The lesson, therefore, which a faithful memoir of his life is calculated to set before all, is a highly practical and cheering one. Great as Sir William Jones's attainments unquestionably were, they may be emulated by any one who will bring to the task his energy and perseverance.

Sir William Jones was born in London in the year 1746. His father was a highly respectable teacher of mathematics, who, though able to trace his origin to the ancient chieftains of Wales, was indebted to his own talents for his elevation from the rank of a petty yeoman of Anglesey



to the intimate familiarity and friendship of Sir Isaac Newton, and many other distinguished persons of his day. He died about three years after the birth of his son William, who was left to the care of a mother of unusual accomplishments and merit, whose judicious discipline materially contributed to prepare her son for entering on that splendid career which he was destined to accomplish. "To his incessant importunities for information on casual topics of conversation, which she watchfully stimulated," says his amiable biographer, Lord Teignmouth, "she constantly replied, 'Read, and you will know,'—a maxim, to the observance of which he always acknowledged himself indebted for his future attainments. By this method, his desire to learn became as eager as her wish to teach; and such was her talent of instruction, and his facility of retaining it, that in his fourth year he was able to read, distinctly and rapidly, any English book. She particularly attended, at the same time, to the cultivation of his memory, by making him learn and repeat some of the popular passages in Shakspeare, and the best of Gay's fables." In his seventh year he was sent to Harrow school, then under the superintendence of Dr Thackeray, who soon discovered the worth of his young pupil, and used to say of him that "Jones was a boy of so active a mind, that if he were left naked and friendless on Salisbury plain he would, nevertheless, find the road to fame and fortune." After Dr Thackeray's retirement from Harrow, young Jones continued his studies under the excellent Dr Sumner, with whom he became a great favourite, and who has been heard to declare that his young pupil was a better Grecian than himself. In addition to assiduous and most successful study of the Greek and Roman authors, he acquired a knowledge of the Hebrew language, to which he added, during the vacations, a thorough acquaintance with French and Italian. The name of Jones was long remembered at Harrow, not only for the extent and variety of his attainments, but for his amiable disposition and conciliating manners.

In the seventeenth year of his age he was entered at University college, Oxford, where, besides adding to his stores of classical erudition, he commenced the study of Arabic, in which, with the assistance of a native of Aleppo, he made considerable progress. By the help of Meninski and Gentius, he also gained considerable acquaintance with the modern Persic. During the vacations, which he spent in London, he attended the schools of Angelo for riding and fencing, and read the best authors in Italian, Spanish, and Portuguese, following, in all respects, the plan of education recommended by Milton. In 1765 he accepted the situation of private tutor to Lord Althorp, son of Lord Spencer, and in the year following was appointed to one of the Bennett fellowships. In Lord Spencer's family he continued to prosecute his classical and oriental studies, and commenced his commentaries on Asiatic poetry. He also translated into French Mirza's life of Nadir Shah from the Persian manuscript,—a task which he undertook by the desire of the king of Denmark. These laborious engagements did not prevent him from indulging his ambition for universal accomplishment, by taking private lessons in dancing, and a course of lessons on the Welsh harp, and practising the broadsword with an old pensioner at Chelsea. The winter of 1769 was spent by Mr Jones and his pupil at Nice; in the spring of next year they travelled through a considerable part of France, and returned in August to England. His letters from the continent rarely



contain any description of natural objects, or delineation of natural peculiarities, but are almost exclusively devoted to literary subjects.

Soon after his return to England, Mr Jones left the family of Lord Spencer, and finally dedicated himself to the study of the law as a profession. He took this step avowedly in compliance with the urgent solicitations of his friends; at the same time he admitted, in a letter to his friend, Count Reviezki, that the advice was conformable to his own inclinations; "for," says he, "the only road to the highest stations in this country is that of the law, and I need not add how ambitious and laborious I am." In the summer of 1771 we find him commencing the perusal of Blackstone's Commentaries, and expressing his surprise that the law should be so generally esteemed a dry and irksome study. He had not yet grappled with the year books and reports of the profession, or he would probably have expressed himself with more hesitation on the subject. In a letter to his friend, Dr Bennett, written about this time, he says: "I have learned so much, seen so much, written so much, said so much, and thought so much, since I conversed with you, that were I to attempt to tell half what I have learned, seen, writ, said, and thought, my letter would have no end. I spend the whole winter in attending the public speeches of our greatest lawyers and senators, and in studying our own admirable laws, which exhibit the most noble example of human wisdom that the mind of man can contemplate. I give up my leisure hours to a political treatise on the Turks, from which I expect some reputation; and I have several objects of ambition which I cannot trust to a letter, but will impart to you when we meet. If I stay in England, I shall print my '*De Poesi Asiaticâ*' next summer, though I shall be at least two hundred pounds out of pocket by it. In short, if you wish to know my occupations, read the beginning of Middleton's Cicero, pp. 13—18, and you will see my model; for I would willingly lose my head at the age of sixty, if I could pass a life at all analogous to that which Middleton describes."

In 1774 he published his commentaries on Asiatic poetry, which were received with admiration and applause by the whole oriental scholars of Europe. Some time before this his ever-active mind had projected an epic poem on the supposed discovery of Britain by a Tyrian prince, and a history of the Turks, both of which designs, however, were soon laid aside for more serious engagements. He was called to the bar in 1774, and had discovered, as he writes to an intimate friend, that the law was a jealous science, and would admit no partnership with the muses. From this period to the year 1780 his time appears to have been devoted almost exclusively to the duties of his profession, in which, though his practice was not very extensive, his reputation was continually rising. "His researches and studies," says Lord Teignmouth, "were not confined to any one branch of jurisprudence, but embraced the whole in its fullest extent. He compared the doctrines and principles of ancient legislators with the later improvements in the science of law, he collated the various codes of the different states of Europe, and collected professional knowledge wherever it was to be found. In 1780 he was persuaded to offer himself for the representation of Oxford in parliament, but he was ultimately induced to withdraw from the contest. Next year he again appeared as an orientalist in his translation of the seven famous Arabic poems called the '*Moallakat*.' In 1782



he published an essay on the Law of Bailments, and the translation of an Arabic poem on Mohammedan law.

In the spring of next year Mr Jones received the appointment of a seat in the supreme court of judicature at Calcutta, through the influence principally of Lord Ashburton. On this occasion the honour of knighthood was conferred upon him. His hopes and exertions had been directed to this appointment from the moment of his entrance on the profession, but the language in which he expresses himself in a letter to Lord Spencer, written while the appointment itself was in suspense, strikingly illustrates the high-toned independence of his character as well as the extent of his ambition: "I certainly wish to have it," he says, "because I wish to have £20,000 in my pocket before I am eight and thirty years old, and then I might contribute in some little degree towards the service of my country in parliament, as well as at the bar, without selling my liberty to a patron, as too many of my profession are not ashamed of doing; and I might be a speaker in the house of commons in the full vigour and maturity of my age, whereas, in the slow career of Westminster hall, I should not, perhaps, even with the best success, acquire the same independent station till the age at which Cicero was killed. But be assured, my dear lord, that if the minister be offended at the style in which I have spoken, do speak, and will speak of public affairs, and on that account should refuse to give me the judgeship, I shall not be at all mortified, having already a very decent competence, without a debt, or a care of any kind." He embarked in April for India, having just married Miss Shipley, the eldest daughter of the bishop of St Asaph, to whom he had been long attached, but whose hand he had disdained to solicit until he had acquired distinction and independence by his own exertions.

In September, 1783, he landed at Calcutta, and he had scarcely entered upon his judicial functions before he established the Asiatic society, which held its first meeting in January 1784. In order the better to promote the views of the society he immediately commenced the study of the Sanscrit, in which he was soon able to converse familiarly. He also amused himself with botany and natural history, in both which sciences he made no mean proficiency. But his most magnificent design was a digest of Hindu and Mahomedan laws, on the model of Justinian, of which, when completed by the labours of native lawyers, he offered himself as the translator. To this most useful undertaking, in which the happiness and welfare of more than twenty millions of native subjects were so materially interested, Sir William devoted himself with an ardour commensurate with its importance. He did not live to finish it, but it has been since completed by Mr Colebrooke.

Unhappily for Sir William, Lady Jones was compelled by bad health to leave India at the close of the year 1793. It was the intention of Sir William to follow her in the beginning of 1794, by which period he hoped to have completed his Digest. But his own health, which had been considerably weakened by repeated attacks of the fever of the country, was assailed at last by an inflammation of the liver, and, after a very short illness, he expired on the 27th of April, 1794. "On the morning of that day," says Lord Teignmouth, "his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call the friend who has now the melancholy task of recording the



mournful event. Not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation, and the only symptom of remaining life was a small degree of motion in the heart, which after a few seconds ceased, and he expired without a pang or groan."

So closed the life of one of the most learned and amiable of men. Brief as his career was it had been brilliant throughout, and his unexampled industry had enabled him to crowd into it a more varied array of accomplishments than, but for his example, it might have been supposed possible for a man of his years to have acquired. His literary attainments were the most remarkable: they comprised eight languages studied critically, namely, the English, Latin, French, Italian, Greek, Arabic, Persian, and Sanscrit; eight studied less perfectly, but all intelligible with a dictionary, namely, Spanish, Portuguese, German, Runic, Hebrew, Bengali, Hindu, and Turkish; and twelve studied least perfectly, but all attainable, namely, Tibetan, Pali, Phalavi, Deri, Russian, Syriac, Ethiopic, Coptic, Welsh, Swedish, Dutch, and Chinese. In all, twenty-eight languages. His professional acquirements were of a very high order, although he commenced the study of the law at a later period of life than is usual. His essay on the Law of Bailments has been pronounced by competent judges a model of its kind. As a judge his character is unimpeached and unimpeachable. In political sentiments Sir William Jones was a decided whig, but he does not appear ever to have arrived at very profound and exact ideas on the principles of government. Of his religious sentiments we are inclined to form a favourable judgment from the fervour and piety of his written devotions, and the opinion of his excellent biographer. A splendid edition of his works, in six volumes quarto, was published by his widow in 1799

## Robert Bakewell.

BORN A. D. 1726.—DIED A. D. 1795.

ROBERT BAKEWELL, a yeoman of considerable property, and author of a new system relative to the breed of domestic animals, was born in 1726 at Dishley in Leicestershire, on the paternal farm which afterwards became his constant residence, and the scene of all his improvements. His education was such as is generally bestowed on people in his rank of life, and extended no further than to writing and arithmetic; but he enjoyed the advantage of an early professional initiation in husbandry, under the auspices of a father, who was a man of a strong and inquisitive mind, and the orderly excellence of whose agricultural labours had long distinguished him as the ablest cultivator of his district. The elder Bakewell died in 1760, but the management of the farm was committed to the son many years before, and at his father's death he had witnessed a series of successful experimental practice, both in stock-breeding and husbandry.

The instructive conversation of his father, and a perusal of the farming and cattle treatises of Ellis of Gaddesden, were the first incentives to improvement experienced by our rural philosopher. Looking around him he beheld nothing worthy of remark, but a stupid and indolent adherence to old customs,—a farming practice without order or econo-



my,—the land foul and starved for want of stock, or stocked with shabby and ill-sorted animals,—and a bare living with difficulty obtained where, with an enlightened and spirited improvement, fortune might have been acquired. Having now conceived certain theoretic notions, with a characteristic spirit of sagacity and enterprise he determined to submit them to the test of experiment, previously to their adoption as fixed principles. He accordingly made occasional tours through the best cultivated parts of the island, especially those most celebrated for their respective breeds of cattle; he also visited Ireland more than once for the same purpose. He viewed on the spot the use and commencement of that cheap, expeditious, and effective mode of husbandry practised in Norfolk, which has since become so deservedly famous; and on that model, and the neat and orderly systems of Holland and Flanders, which he afterwards surveyed, he founded his own, in no respect inferior, and in many far superior to the celebrated originals.

The Lancashire long-horned cattle, the Teeswater and Lincoln sheep, the Berkshire pigs,—in short, all the original and best breeds of the island, now supplied Dishley with well-selected individuals, in order to mix and produce a variety according to the precise ideas of this systematic projector, and thus attain a profitable superiority both in respect to figure and quality. He accordingly went to work to diminish bone and length, or, in his own pithy phrase, “to substitute profitable flesh for useless bone.” Fineness of bone, he argued, and reduction of frame, would produce fineness of flesh, aptitude to fatten, and diminution of offal. The spontaneous tendency to pinguetion would also conduce to quietude of disposition in the animal, and to the more economical and easy satisfaction of the appetite.

Robert Bakewell, having nearly completed his seventieth year, died on the 1st of October, 1795, after a tedious sickness, to which he submitted with a constitutional and philosophical fortitude. He was never married. In person he was tall, broad in the chest and shoulders, and in his general figure exactly tallying with our ideas of the respectable old English yeoman. His countenance, which was benevolent, exhibited, at the same time, intelligence and sagacity. His manners had a rustic, yet polite and pleasing frankness, which rendered him acceptable to all ranks. He delivered himself on every occasion neatly, in few words, and always to the purpose; and his anecdotes and stories—of which he possessed a considerable fund—were listened to with much pleasure.

### William Mason.

BORN A. D. 1725—DIED A. D. 1797

THE name of Mason occupies a larger space in the annals of English literature than is due to his real genius and poetical talents. The truth is, he was more than ordinarily fortunate in the times he fell upon. Had he been born half a century earlier or later he would probably never have emerged from the obscurity of his parsonage,—or been known only as a respectable clergyman cultivating letters and constructing an occasional sonnet on the return of his own or his wife's birth-



day. But it was otherwise and more fortunately ordered for Mason: "he had the good fortune to be born in one of those 'vacant interlunar' periods of literature when a little poetic talent goes a great way,"<sup>1</sup>—hence his position, for a time, at the head of the poetical school of his country.

William Mason was born in 1725. His father was vicar of St Trinity hall in the East riding of Yorkshire. In 1742 he was entered of St John's college, Cambridge, where he had Dr Powell for his tutor. Gray says of him at this period of his life: "he was one of much fancy, little judgment, and a good deal of modesty; a good well-meaning creature, but in simplicity a perfect child; he reads little or nothing, writes abundance, and that with a design to make a fortune by it; a little vain, but in so harmless a way, that it does not offend; a little ambitious, but withal so ignorant of the world and its ways, that this does not hurt him in one's opinion; so sincere and undisguised, that no one with a spark of generosity would ever think of hurting him, he lies so open to injury; but so indolent, that if he cannot overcome this habit, all his good qualities will signify nothing at all."

He took his Bachelor's degree in 1745; and probably about this period composed his monody on the death of Pope, of which Mr Hartley Coleridge says: "there is no man of twenty now living who could write half so well as Mason, that would not write much better on such an occasion. So much has been done in the last fifty years to reconcile poetry with reason." Mason's maiden poem is an imitation,—with improvements,—of the then established models of elegiac composition so pleasantly ridiculed by Steele in the 30th No. of the Guardian.<sup>2</sup> In 1747 he was chosen fellow of Pembroke college, chiefly on the recommendation of Gray; but the master—who probably disliked Mason for his whig politics—objected to the election, "because," says Mason himself, "he will not have an *extraneous* when they have fit persons in their own college." It appears, however, that the master's objections were finally overruled in 1749, in which year also Mason took his master's degree.

In 1748 Mason attacked the Jacobitism of Oxford in his poem of 'Isis,' to which Tom Warton replied in the 'Triumph of Isis.' In 1751 he appeared as a dramatic writer in his 'Elfrida,' in which he says he has attempted to pursue the method of the ancient drama, "so far as it is probable a Greek poet, were he alive, would now do, in order to adapt himself to the genius of our times, and the character of our

<sup>1</sup> Hartley Coleridge.

<sup>2</sup> "In looking over some English pastorals a few days ago, I perused at least fifty lean flocks, and reckoned up a hundred left-handed ravens, besides blasted oaks, withering meadows, and weeping deities. Indeed, most of the occasional pastorals we have are built upon one and the same plan. A shepherd asks his fellow 'Why he is so pale? if his favourite sheep hath strayed? if his pipe be broken? or Phyllis unkind?' He answers, 'None of these misfortunes have befallen him, but one much greater, for Damon (or perhaps the god Pan) is dead.' This immediately causes the other to make complaints, and call upon the lofty pines and silver streams to join in the lamentation. While he goes on, his friend interrupts him, and tells him that Damon lives, and shows him a track of light in the skies to confirm it; then invites him to chestnuts and cheese. Upon this scheme most of the noble families in Great Britain have been comforted, nor can I meet with any right honourable shepherd that doth not die and live again, after the manner of the aforesaid Damon."



tragedy.' Our readers will thank us for laying before them the following strictures on the 'Elfrida,' from the pen of one every way qualified to judge of the measure of success or failure which attended the introduction of this novelty into our poetical literature: "As an accommodation of the ancient drama to modern habits and sympathies," says Mr Hartley Coleridge, "'Elfrida' must be pronounced a decided failure. The unities are indeed preserved; but at the expense of probability and common sense. The chorus, instead of forming a necessary and integral part of the drama, is a mere incumbrance on the action, and at best a divertissement between the acts. But a worse, because a moral fault, is, the unnecessary degradation of the parental character in the person of Orgar. His mock-mendicity, and lying, and skulking, and eves-dropping, and tale-telling, effect no purpose that might not have been better brought about in other ways; and after the discovery of Athelwold's treachery, he is of no use at all, but a dead weight upon the scene. We cannot help thinking that Mason began his 'Elfrida' with an eye to the theatre; but finding the lyric parts, in which his strength lay, overgrew the dramatic, he abandoned that intention, and did not even offer it to a manager. When, however, he had acquired a name, which was likely to fill the house, the elder Colman most unjustifiably produced it at Covent Garden, with his own or somebody else's alterations. Mason was angry at this,—no wonder; and Colman threatened him with a chorus of Grecian washer-women. Mason prudently let the matter drop. He had an irritable anxiety about his reputation, which made him a very unequal match for managers of iron nerve and brazen face; and though he had undoubtedly the right on his side, Colman and the chorus of washer-women would have had the laugh on theirs. In 1776, 'Elfrida' appeared at Covent Garden with the author's own alterations. It was probably heard once or twice with respectful attention, and then heard no more. 'Elfrida' would have sunk in oblivion if Mason had never written 'Caractacus.'"

Mason took orders in 1754, on which occasion, it is said, Warburton thought fit to counsel him against further cultivation of the Muse, as inconsistent, or at least inexpedient, with his sacred profession,—an advice which had all the influence with Mason which his learned bishop's example could add to it. Soon after taking orders, he was appointed chaplain to the earl of Holderness, and accompanied that nobleman on a visit to the continent. On his return to England, in 1756, he was presented to the vicarage of Aston in Yorkshire, where he spent the remainder of his life. In 1757, on the death of Cibber, and the non-acceptance on the part of Gray of the vacant laureateship, the ministry advanced Whitehead to the honours of 'the Butt and Bayes,' but thought it necessary to apologize to Mason for not offering the office to him: their ostensible excuse was that he was in orders,—the true ground of his ineligibility, his politics.

The drama of 'Caractacus' appeared in 1759. "Compared to 'Elfrida,'" says Coleridge, "it is as the well-considered work of a man, to the rash adventure of a boy. It is better, even as a tragedy, than any thing that was produced in Mason's time. It aims at a high mark. It addresses itself to the moral imagination: it recognises a sympathy between the uneasy strivings of the soul of man, and the everlasting



works of nature: it proves its author to have been a true poet in desire and object; and if, instead of a tragedy, he has given a serious poem in dialogue, let us not quarrel with a golden vase, if it should not exactly correspond with its description in the catalogue." The following choral ode, which occurs in this drama, was considered a *chef d'œuvre* by Mason's contemporaries:

"Mona on Snowdon calls:  
Hear, thou King of mountains, hear!  
Hark, she speaks from all her strings,—  
Hark, her loudest echo rings,—  
King of mountains, bend thine ear!  
Send thy spirits, send them soon,  
Now, when midnight and the moon  
Meet upon thy front of snow;  
See! their gold and ebon rod,  
Where the sober sisters nod,\*  
And greet in whispers sage and slow.  
Snowdon! mark, 'tis magic's hour;  
Now the mutter'd spell has power,—  
Power to rend thy ribs of rock,  
And burst thy base with thunder's shock;  
But to thee no ruder spell  
Shall Mona use than those that dwell  
In music's secret cells, and lie  
Steep'd in the stream of harmony.



"Snowdon has heard the strain:  
Hark! amid the wondering grove  
Other voices meet our ear,—  
Other harpings answer clear,—  
Pinions flutter, shadows move,  
Busy murmurs hum around,  
Rustling vestments brush the ground;  
Round, and round, and round they go,  
Through the twilight, through the shade,  
Mount the oak's majestic head,  
And gild the tufted mistleto."†

The author of 'Caractacus,' in strict keeping with the spirit of northern mythology, has put the following battle-hymn into the mouth of 'the warrior' Death:

\* "Gray seems to have been much pleased with these lines. Speaking of the advantages and licenses of subjects like Caractacus, drawn from a period of whose manners and opinions scarcely any thing is known, he says, 'They leave an unbounded liberty to pure imagination and fiction, (our favourite provinces,) where no critic can molest, or antiquary gainsay us: and yet (to please me) these fictions must have some affinity, some seeming connexion, with that little we really know of the character and customs of the people. For example, I never heard in my life that midnight and the moon were sisters; that they carried rods of ebony and gold, or met to whisper on the top of a mountain; but now I could lay my life that it is all true, and do not doubt it will be found so in some pantheon of the Druids, that is to be discovered in the library at Herculanum.' I cannot think 'sober sisters' by any means a happy epithet in the present state of the English language. Sober originally meant sound-minded, self-possessed; but at present it only implies the absence of ebriety."—*H Coleridge*.

† "This last image, pretty as it is, is far too pretty for the occasion. It would be well in a sportive fairy-tale; but the Druids, while invoking mysterious powers, in whose existence they had a real, not a poetical belief, could not be in a mood to observe such minute effects."—*Ibid*.



" Fear not now the fever's fire ;  
 Fear not now the death-bed groan,—  
 Pangs that torture, pains that tire,  
 Bedrid age, with feeble moan !  
 These domestic terrors wait  
 Hourly at my palace-gate :  
 And when o'er slothful realms my rod I wave,  
 These on the tyrant King and coward slave,  
 Rush with vindictive rage, and drag them to their grave.  
 But ye, my sons, in this high hour,  
 Shall share the fulness of my power.

\* \* \* \* \*  
 Where creeps the nine-fold stream profound  
 Her black inexorable round,  
 And on the bank,  
 To willows dank,  
 The shiv'ring ghosts are bound,  
 Twelve thousand crescents all shall swell,  
 To full-orb'd pride, and fading die,  
 Ere they again in life's gay mansions dwell ;  
 Not such the meed that crowns the sons of liberty !

" No, my Britons ! battle slain,  
 Rapture gilds your parting hour ;  
 I that all despotic reign,  
 Claim but there a moment's power ;  
 Swiftly the soul of British flame,  
 Animates some kindred frame,  
 Swiftly to life and light exultant flies,  
 Exults again in martial extacies,  
 Again for freedom fights, again for freedom dies !"

These extracts will impress the reader with a favourable idea of Mason's lyrical powers.

In 1765 he was united to an amiable and accomplished woman, Miss Maria Sherman of Hull, whose death he was called upon to lament within less than twelve months from their nuptials. In 1771 he lost his friend Gray, who bequeathed to him his books and manuscripts. Mason in return performed the duties of editor and biographer to the accomplished bard, in a manner which detracted nothing from the reputation of either. In 1772 he published the first book of his 'English Garden,' of which the fourth and last appeared in 1782. It is a very long and very dull poem.

Politics chiefly occupied the latter part of Mason's life. He opposed the American war, and advocated parliamentary reform ; but a new light latterly broke in upon his mind on these matters, and he followed the course of Burke in abjuring his former tenets, and publishing a new political faith in his 'Palinodia,' which was written in 1794.

For some years previous to his death, he was in the habit of composing an anniversary sonnet on his birth-day. The following, commemorating the completion of his 72d year, is perhaps the last piece of poetry he ever wrote :

" Again the year on easy wheels has roll'd,  
 To bear me to the term of seventy-two ;  
 Yet still my eyes can seize the distant blue  
 Of yon wild Peak ; and still my footsteps bold,  
 Unprop'd by staff, support me to behold  
 How Nature, to her Maker's mandate true,  
 Calls Spring's impartial heralds to the view,



The snow-drop pale, the crocus spik'd with gold :  
 And still—thank Heaven—if I not falsely deem,  
 My lyre, yet vocal, freely can afford  
 Strains not discordant to each moral theme  
 Fair Truth inspires, and aid me to record  
 —Best of poetic pains !—my faith supreme  
 In thee, my God, my Saviour, and my Lord !"

He died in May, 1797, of the consequences of a contusion he had received on his leg.

## William Julius Mickle.

BORN A. D. 1734.—DIED A. D. 1788.

THE ingenious translator of 'The Lusiad,' was the son of a Scottish clergyman of some reputation in the commonwealth of letters, and received his early education at the school of Langholm, of which parish his father was minister. He evinced a decided taste for literature while yet a very young man, but having engaged in some business speculations which proved unfortunate, his attention was for several years turned aside from letters. In 1762 he published a poem, entitled, 'Providence, or Arandus and Emilée,' which obtained for him the favourable notice of Lord Lyttleton. Mr Chalmers represents his lordship as having, upon the whole, balked the young poet's expectations, after exciting them considerably with the promise of his patronage. We do not think, however, that the biographer has made good this charge against his lordship, although it is certain that Mickle encountered not a few of the hardships and uncertainties attendant upon a literary life, after his removal to the English metropolis, and was at last happy to accept the office of a corrector to the Clarendon press at Oxford.

In 1767 he published a poem, which he at first entitled, 'The Concubine,' but in subsequent editions, 'Sir Martyn.' This poem is written in the Spenserian stanza, and evinces considerable genius and a good ear for rhythm. It made some noise at the time it appeared, and was attributed to different writers of established reputation. In 1772 he edited a collection of Fugitive pieces, which was published in continuation of Dodsley's collection, in four volumes, 8vo., by George Pearch. He was now, however, meditating his great work, the translation of 'The Lusiad,' on which he nearly exclusively employed himself for four years. It was published in 1775, in one volume, quarto; a second edition was called for in 1778. 'The Lusiad,' in its English dress, was very favourably received both by the English and Portuguese critics, and procured for the translator many civilities from the countrymen of his favourite Camoens, on his visiting Lisbon, in 1779, in the quality of secretary to Commodore Johnstone.

He died in 1788. An edition of his poems, with a biographical sketch, was published in 1794, by Mr Ireland. Of his principal piece, 'The Lusiad,' it may be safely affirmed, that we possess very few translations of superior merit; it is at once free and literal; a poem fitted "to live in the English language," and at the same time a faith-



ful mirror to the original epic. His preliminary dissertations are also very favourable specimens of general scholarship.

### Thomas Day.

BORN A. D. 1748.—DIED A. D. 1789.

THIS eccentric, but amiable man, was a native of London. He was born on the 22d of June, 1748. His early education was superintended by his mother, a lady of considerable accomplishments: his father having died when he was little more than a year old. Young Day's fortune was handsome,—and he received a first-rate education at the Charter house and Oxford.

On finishing his studies at the university, he spent several successive years on the continent, where he seems to have employed himself in studying the habits of the lower classes, with a view to discover the origin of that universal taint which he found to infect human nature in all existing modifications of society, but for which, unwilling to accept the solution offered by revelation, he long felt himself unable to account. At last he became satisfied, that a defective and injudicious education was the sole root of the mischief; and, with an ardour peculiar to himself, immediately set about instituting a set of experiments, the grand aim and object of which was the production of a woman of faultless mind and manners, whose company, he wisely resolved, should reward him for his labours, and form the solace of his future life. Full of this hopeful scheme, he paid a visit to the founding hospital at Shrewsbury, where he was permitted to select two female children to be the subjects of his educational experiments. His choice fell upon two girls of twelve years of age; both of interesting appearance, but of different casts of complexion and features; the one, on whom he was pleased to bestow the classical name of Lucretia, was a fair-haired, rosy-cheeked child; the other, who was made to exchange her name for that of Sabrina, was a clear brunette, with dark eyes and raven locks. We subjoin the particulars of this strange bargain, and the result of the experiment, nearly in Mr Chalmers's words:

The girls were obtained on written conditions, for the due performance of which, an intimate friend of Mr Day's, a barrister, became guarantee. The conditions were: that Mr Day should, within twelve months from the period of taking the girls under his charge, bind one of them apprentice to some respectable tradeswoman, and pay one hundred pounds of premium for her, besides maintaining her until she married, or began business for herself, on either of which events he pledged himself to pay her four hundred pounds more. With respect to the one whom he might make choice of for his future partner, at the end of the twelve months' comparative trial, he bound himself to treat her with respect and all necessary kindness, until she should be fitted to fill the station for which he destined her; and, in the event of his changing his mind, to maintain her at board in some respectable family, till she should get married to another, when he would pay her a wedding-portion of five hundred pounds. These preliminaries arranged, Mr Day immediately set out for France, carrying his young charges with him, but unaccom-



panied by a single English servant,—an arrangement by which he thought to subject their infantile minds entirely to his new plan of education, by precluding the possibility of their holding conversation with any others but themselves and their instructor. He soon found he had undertaken no easy task; his pupils teased and perplexed him in a thousand ways he had never before dreamt of; they quarrelled; they cried whenever they were left alone with any person who could not speak English to them; at last they both sickened of small-pox, and poor Day was obliged to nurse them himself. Eight months of this sort of life completely satisfied our experimenter; at the expiry of this period he returned to England, and got rid of Lucretia by placing her with a chamber-milliner. With Sabrina he actually proceeded during some years in the execution of his favourite project; but was at last reluctantly compelled to abandon all hopes of making her his wife. She indeed grew up an accomplished and amiable woman, but fell far short of her protector's *beau idéal* of a wife.<sup>1</sup>

At last Mr Day ventured into the bonds of matrimony with a Yorkshire lady, who seems to have made him in all respects an excellent wife. With her he retired to his estates in Essex and Surrey, where he devoted himself to a rural life, and the active discharge of the duties of a country-gentleman. He wrote several political pamphlets, and exerted himself strenuously in behalf of American independence and parliamentary reform. In one of his political tracts, the following remark occurs; it has lost none of its point in the present day: "If there be an object truly ridiculous in nature, it is an American patriot signing resolutions of independence with the one hand, and, with the other, brandishing a whip over his affrighted slaves." His first poetical publication, entitled 'The Dying Negro,' which appeared in 1773, contributed not a little to excite that general abhorrence of the slave-trade, which at last brought about the abolition of the accursed traffic. His other poetical pieces are entitled, 'The Devoted Legions,' and 'The Desolation of America;' they are both of a political cast. But the publication by which Mr Day is most generally, and will be longest known, is the 'History of Sandford and Merton,' one which he wrote for the use of children, and which never fails to prove eminently entertaining at least, if not so deeply and directly instructive as its author hoped it might prove, to juvenile minds. We are told, by an anonymous writer, that Mr Day was, in addition to his qualities as a good citizen and patriot, "an ingenious mechanic, a well-informed chemist, a learned theoretical physician, and an expert constitutional lawyer."<sup>2</sup>

Mr Day was killed, in 1789, by a kick from a young horse, which, with the view of trying his theory of education on the irrational creation, he was attempting to train and exercise himself.

### Welllesley, Earl of Mornington.

BORN A. D. 1735.—DIED A. D. 1781.

THIS nobleman, father of the Duke of Wellington, takes a place in

<sup>1</sup> See Miss Seward's Life of Darwin.

<sup>2</sup> See article Day in Biographia Britannica.



the annals of British science, as one of the most accomplished theoretical and practical musicians. Daines Barrington, in his 'Miscellanies,' informs us, that he evinced a most precocious musical talent. "His father," says Mr Barrington, "played well, for a gentleman, on the violin; which always delighted the child while in his nurse's arms, and long before he could speak. Nor did this proceed from a love common to other children, of a sprightly noise: as may appear by the following anecdote. Dubourg—who was, thirty years ago, a distinguished player on that instrument—happened to be at the family-seat; but the child would not permit him to take the instrument from his father, till his little hands were held. After having heard Dubourg, however, the case was altered; and there was much more difficulty to persuade him to let Dubourg give back the instrument to his father; nor would the infant ever afterwards permit the father to play whilst Dubourg was in the house." It was not till his ninth year, that he attempted to play on any instrument. An old portrait-painter, who came at this time to the family-seat, gave him some instruction on the violin; and so rapid was his improvement, that in a short time he was able to take part in a concert. Soon afterwards he commenced composer, "from emulation," says Mr Barrington, "of the applause given to a country-dance made by a neighbouring clergyman. He accordingly set to work; and, by playing a treble on the violin, whilst he sung a bass to it, he formed a minuet,—the bass of which he wrote in the treble clef, and was very profuse of his fifths and octaves, being totally ignorant of the established rules of composition. This minuet was followed by a duet for two French horns, whilst the piece concluded by an andante movement: thus consisting of three parts, all of which being tacked together, he called a serenata. At this time he had never heard any music but from his father, sisters, and the old painter."

From the violin our young musician proceeded to the organ. "It is well known," continues Mr Barrington, "that this instrument is more likely to form a composer than any other; and his lordship, in process of time, committed his ideas to writing. As he had, however, never received the least instruction in the abstruse but pleasing science, he wished to consult both Rosengrave and Gemminiani, who, on examining his compositions, told him that they could not be of the least service to him, as he had himself investigated all the established rules, with their proper exceptions." He succeeded to the title of Baron Mornington, on the death of his father, on the 31st of January, 1758. In 1759, he married the eldest daughter of the first Viscount Dungannon; and, on the 2d of October, 1760, he was advanced to the dignities of Viscount Wellesley and Earl of Mornington. He died at Kensington, on the 22d of May, 1781, and was succeeded in his title and estates by his eldest son, Richard, the present marquess of Wellesley. The earl's finest compositions are his glees, especially 'Here in cool grot,' 'By Greenwood tree,' and 'O, Bird of eve.'



## John Hamilton Mortimer.

BORN A. D. 1741—DIED A. D. 1779.

THIS artist was the son of a miller in Sussex, who used to consider himself the lineal descendant of Mortimer, Earl of March. The family possessed a kind of hereditary attachment to the pictorial art, and young Mortimer early became emulous of distinction in the same line, and prevailed upon his father to pay a premium of one hundred guineas for liberty to place him in the studio of the then celebrated Hudson. He soon, however, lost his esteem for Hudson, and transferred himself to the painting-room of Pine, who was then considered an excellent colourist. But an introduction to Cipriani, at that time employed in painting the ceilings and galleries of the duke of Richmond's house, proved of more service to him than all that he had previously gleaned under both of his masters. The duke allowed him to study his collection of paintings and statues; and he soon after obtained several premiums from the Society for the encouragement of arts, for drawings made from the figures in the Richmond gallery.

"The reputation," says Allan Cunningham, "which all allow that Mortimer about this time suddenly acquired, has been ascribed by the biographers to the picture of Edward the Confessor seizing the treasures of his mother, which, in the opinion of Reynolds, excelled the rival painting by Romney so decidedly as to entitle him to the premium of fifty guineas. The tradition of the studios, however, ascribes his first great start in fame to a source more romantic, or at least accidental. It was the fashion in those days for painters to be largely employed in embellishing ceilings, and walls, and furniture; and it may be remembered that the coach of Sir Joshua Reynolds had the seasons painted on the panels: now the state coach which was to convey the king to the house of lords required repair, and Mortimer was called in by the coach-maker to ornament the panels; which he did so successfully, that the people, who crowded to see their young sovereign, bestowed equal attention on the Battle of Agincourt painted on the carriage. The king, it is added, was so much pleased, that he caused the panel to be taken out and preserved, and extended his notice to Mortimer. To this incident is imputed the king's anxiety for the painter's admission into the Royal academy. His success in the contest with Romney, however, whether this story of the panel be true or not, made him more widely known, and inspired him with new confidence in his own powers. He soon after produced a large picture of St Paul preaching to the Britons; and so well was it thought of that the Society of arts presented him with a hundred guineas, and when exhibited in Spring Gardens it so far excelled the works opposed to it, that some were justified in exclaiming, 'We have now got an historical painter of our own!' It was indeed a picture of considerable merit,—displaying no little originality of character in some of the heads,—and above all, it was the work of a very young man fresh from the country, who had never been abroad and had studied but little at home."



From this period Mortimer's reputation and consequent practice steadily increased. He showed great versatility of powers, and painted with astonishing rapidity. Unfortunately for himself and art, he became smit with the ambition of imitating the young men of fashion of his day; and in the pursuit of a name amongst the rakes of London, he at once sacrificed time, health, reputation, and fortune. He afterwards married, and recruited his health by a temporary retirement in the country, during which he painted a number of pieces; but his constitution never fully recovered the blow he had given it by his early excesses, and he died at the age of thirty-eight, soon after having been elected, without solicitation, a Royal academician.

Allan Cunningham says of Mortimer: "Had he mastered colour, or turned his mind in time to it, he would have produced pictures worthy of any modern collection. His 'King John signing Magna Charta,'—'The Battle of Agincourt,'—'The Origin of Health,'—'The Tragic and Comic Muses,'—'Sextus consulting Erictho, from Lucan,'—'The Incantation,'—'Vortigern and Rowena,'—and his 'Groups of Banditti,'—are all marked with an air which belong to no other painter. He has at least the merit of looking like himself alone—a merit not small in these latter days of sordid imitation in literature and art. It has been remarked, that he impressed nobleness and truth on the countenances of all his figures; and moreover, that with these noble and beautiful characters his imagination was so amply stored, that, in all his numerous paintings and drawings, there never appeared two that were not different."

## Allan Ramsay.

BORN A. D. 1713.—DIED A. D. 1784.

THIS artist was a son of the well-known Scottish poet of the same name, and was born at Edinburgh, in the year 1713. Edwards says, he was a self-taught artist. His father, writing to a friend, in 1736, says of him: "My son Allan has been pursuing his science since he was a dozen years auld: was with Mr Hyffidg in London for some time, about two years ago; has since been painting here like a Raphael: sets out for the seat of the Beast beyond the Alps within a month hence, to be away two years. I'm sweer<sup>1</sup> to part with him, but canna stem the current which flows from the advice of his patrons, and his own inclination." In the summer of 1736, our young artist left Edinburgh for Rome, where he studied three years. On his return to Scotland he commenced portrait-painting, and appears to have been well-patronized, but he soon changed his residence to London, where he was fortunate enough to secure the early patronage of Lord Bute, and of course of the heir-apparent. His high talents, backed by such powerful friends, secured him abundant employment of the most remunerating kind, and he began to amass money so rapidly, that in a very few years he had realized a sum of £40,000. One of his earliest acts, on finding himself

<sup>1</sup> *Sweer*, i. e. *loath*.



possessed of the means, was to pay off his father's debts, and settle an annuity on his unmarried sister.

On the accession of George III., Ramsay was appointed portrait-painter to the court, although Sir Joshua Reynolds was high in reputation at this period. As his majesty was in the practice of presenting portraits of himself and queen to his ambassadors and colonial governors, Ramsay had abundant employment in multiplying the royal likenesses, and was obliged to engage a number of assistants; he invariably, however, says Mr Cunningham, painted the head with his own hand. "It often happened that the king desired the painter to convey his easel and canvass to the dining-room, that he might observe its progress, and have the pleasure of his conversation. The painter, a bold, spirited, well-informed man, perfectly conversant with the state of the various kingdoms of Europe, spoke freely and without disguise; and as he was the only person about the court, save the domestics, who could speak German, the queen more especially found it an agreeable variety to chat with him in her native language. Ramsay, in short, was a great favourite. When the king had finished his usual allowance of boiled mutton and turnips, he would rise and say, 'Now, Ramsay, sit down in my place, and take your dinner.' This partiality produced, of course, abundance of enemies; but they could do him no harm—for he was not dependent upon royal favour; and the extent of his fortune was, at least, as well known, and as sincerely envied, as either his accomplishments, or his courtly success."

Soon after his appointment to be king's painter he revisited Rome, where he chiefly employed himself in copying the Greek and Latin inscriptions in the Vatican,—an employment which, it seems, pleased him much more than strictly professional pursuits. We have the high authority of Dr Johnson for representing our painter as a man of polished education and extensive information. "You will not," says the Doctor, "find a man in whose conversation there is more instruction, more information, or more elegance, than in Ramsay's." Northcote, in his 'Conversations,' speaks of him as follows:—"There was Ramsay, of whom Sir Joshua used to say, that he was the most sensible among all the painters of his time; but he has left little to show it: His manner was dry and timid; he stopped short in the middle of his work, because he knew exactly how much it wanted. Now and then we find tints and sketches which show what he might have been if his hand had been equal to his conceptions. I have seen a picture of his of the queen, soon after she was married, a profile, and slightly done, but it was a paragon of elegance. It was weak in execution, and ordinary in features, but the farthest possible removed from anything like vulgarity. A professor might despise it; but, in the mental part, I have never seen anything of Vandyke's equal to it. I should find it difficult to produce anything of Sir Joshua's that conveys an idea of more grace and delicacy."

Ramsay died at Paris, in 1784. His death was accelerated by an accident in which he dislocated his arm severely, and from the effects of which he never fully recovered.



## William Woollett.

BORN A. D. 1735.—DIED A. D. 1785.

THIS excellent engraver was a native of Maidstone in Kent. He gave early indications of that talent, by which he was afterwards to acquire so high a reputation in the spirited likenesses he used to sketch upon his slate of his school-fellows and acquaintances. He was apprenticed, at an early age, to a London engraver. Alderman Boydell was one of the first to discover and patronise the talents of the young artist. Mr Smith, in his life of Nollekins, thus relates the story of Woollett's introduction to the worthy alderman, in the words of the latter: "At this time, the principal conversation among artists was upon Mr Wilson's grand picture of Niobe, which had just arrived from Rome. I, therefore, immediately applied to his royal highness, the duke of Gloucester, its owner, and procured permission for Woollett to engrave it. But before he ventured upon the task, I requested to know what idea he had as to the expense; and, after some consideration, he said he thought he could engrave it for one hundred guineas. This sum was to me an unheard-of-price, being considerably more than I had given for any copperplate. However, serious as the sum was, I bade him get to work, and he proceeded with all possible cheerfulness, for, as he went on, I advanced him money; and though he lost no time, I found that he had received nearly the whole amount before he had half finished his task. I frequently called upon him, and found him struggling with serious difficulties, with his wife and family, in an upper lodging in Green's court, Castle-street, Leicester-fields, for there he lived before he went into Green-street. However, I encouraged him, by allowing him to draw upon me to the extent of £25 more; and, at length, that sum was paid, and I was unavoidably under the necessity of saying,—'Mr Woollett, I find we have made too close a bargain with each other; you have exerted yourself, and I fear I have gone beyond my strength, or, indeed, what I ought to have risked, as we neither of us can be aware of the success of the speculation. However, I am determined, whatever the event may be, to enable you to finish it to your wish, at least to allow you to work upon it as long as another £25 can extend, but there we positively must stop.' The plate was finished; and, after taking a very few proofs, I published the print at five shillings, and it succeeded so much beyond my expectation, that I immediately employed Mr Woollett upon another engraving, from another picture by Wilson; and I am now thoroughly convinced, that had I continued in publishing subjects of their description, my fortune would have been increased ten-fold."

Woollett is chiefly famous as an engraver of landscapes. His foregrounds are admirable for depth and vigour, and the distances for softness and delicacy. He died on the 23d of May, 1785.

His character has been thus drawn by one of his friends: "To say that he was the first artist in his profession, would be giving him his least praise, for he was a good man. Naturally modest and amiable in his disposition, he never censured the works of others, or omitted point-



ing out their merits. His patience, under the continual torments of a most dreadful disorder, upwards of nine months, was truly exemplary; and he died, as he had lived, in peace with all the world, in which he never had an enemy." His most esteemed works are as follow:—A view of the Hermitage of Warkworth, after Hearne,—The Merry Villagers, after Jones,—A Landscape, with Æneas and Dido, after Jones and Mortimer,—A Landscape, with buildings, after John Smith,—Another Landscape, after George Smith, the first premium print,—The Hay-makers, the Apple-gatherers, and the Rural Cot, after the same,—The Spanish Pointer, after Stubbs,—A View of Snowdon, Celadon and Amelia, Ceyx and Alcione, Cicero at his Villa, Solitude, Niobe, Phæton, and Meleager, and Atalanta, all after Wilson,—The Jocund Peasants, and Merry Cottagers, a pair, after Dusart,—The Fishery, after Wright,—The Boar Hunt, after Pillement,—Diana and Actæon, after Fil. Lauri,—Morning and Evening, a pair, after Swanevelt,—A Landscape, with Figures and a Waterfall, after An. Caracci,—Macbeth and the Witches, after Zuccherelli,—The Enchanted Castle, The Temple of Apollo, Roman Edifices in Ruins, Landscape, with the meeting of Jacob and Laban, all after Claude,—and the Death of General Wolfe, and the Battle of La Hogue, after West. His principal engravings of portraits were George III., after Ramsay, and Peter Paul Rubens, after Vandyke.

### Alexander Runciman.

BORN A. D. 1736.—DIED A. D. 1785.

THIS early artist in the annals of British painting was a native of Scotland, having been born in Edinburgh in the year 1736. His father was an architect,—a profession which in those days brought the artist into contact with painters more frequently, perhaps, than it does now: the pencil being often employed in the embellishments of the ceilings and walls of edifices. Probably the genius of young Runciman was prompted by some of his father's painter-associates; it is certain that he early evinced a decided attachment to the art.

His first crude attempts were made at landscape sketches from nature. At the age of fourteen he was placed in the studio of John and Robert Norris, where, says Allan Cunningham, "he seemed to live and breathe for painting alone. 'Other artists,' said one who had been his companion, 'talked meat and drink,—Runciman talked landscape.'" In 1755 he began to practise on his own account; his success was for a long time dubious, but he consoled himself with the assurance that his hour of fame was coming. "With finer powers," says Mr Cunningham,—"with powers at least bestowed on infinitely finer works, Wilson was starving amid the opulence and the patronage of London; no wonder his fellow-adventurer of the North toiled in vain during five long years at Edinburgh. The great Englishman had, in leaving portraiture, forsaken fortune for fame; and the Scotsman, when he had discovered the barrenness of landscape, only turned to starve in a more conspicuous manner on historical composition. 'The versatility of his talents,' says one of his biographers, 'did not permit him to be great only in one depart-



ment. In 1760 his genius launched into the extensive regions of history painting, where, in delineating human passions, his energetic mind had greater scope than in portraying peaceful fields, the humble cottage, and the unambitious shepherd.' These are, as Fluellen says of the language of Ancient Pistol, as brave words as a man would wish to hear on a summer's day; but they must not disguise the fact of the artist's total failure in landscape, the first-born of his fancy."

In 1766, Runciman visited Italy. He remained about five years in Rome, where he gained acquaintance with Fuseli, a younger but much better-informed man; the two friends were inseparable, and insensibly perhaps—for each would have disdained to be thought the imitator even of the other—fell into the same extravagant style of composition. On his return to his native country, he found an academy of art established in the university of his native city, with a salaried professor. The chair was at the moment vacant, and was offered to Runciman, who accepted it. Sir James Clerk of Pennicuik, in the neighbourhood of Edinburgh, was at this time one of the chief patrons of art in the North. To him Runciman, now an enthusiast in historical painting, submitted the design of a great national work, namely, to embellish his hall at Pennicuik with a series of paintings from Ossian. Sir J. Clerk, says Mr Cunningham, "readily entered into the feelings and wishes of the painter; sketches were made and approved, scaffolds raised; and to work he accordingly went, with all the enthusiasm of one who believes he is earning an immortal name. But there is no work, however much it may be the offspring of one's own heart, that can be accomplished perhaps in the same spirit in which it was commenced. Men of taste, connoisseurs, patrons of the fine arts, were ready, with their dissonance of opinion, to excite pain in the mind of a sensitive artist: pain of mind was aggravated by pain of body; he had to lie so much on his back, while occupied with the ceiling of the hall, that his health failed; while, to add to other vexations, the searching spirit of inquiry and criticism began to sap more and more the lines of circumvallation within which Macpherson had intrenched himself; and that Fingal lived, and that Ossian sung, began to be doubted even among the Scotch. He painted on, nevertheless, and finished his very romantic undertaking."<sup>1</sup>

Besides the subjects from Ossian—twelve in number—Runciman painted several classical historical pieces—amongst which were 'Andromeda,' 'The Princess Nausicaa and her Nymphs surprised by Ulysses,' and 'Agrippina landing with the ashes of Germanicus.' He also etched a few of his own paintings. He died in the 49th year of his age, of a disease brought on by his exertions at Pennicuik. "My father," says a correspondent of Allan Cunningham's, "was acquainted with Runciman, whose sketches, I think, are infinitely better than his pictures. Look at his etchings, and remember his gallery at Pennicuik, and then judge if I am severe—such long legs, such distorted attitudes, and such a total want of knowledge or contempt of drapery! I

<sup>1</sup> The gifted writer whose words we now quote, and to whom we have been indebted for so many interesting extracts in our notices of British artists, has volunteered an excellent defence and apology for Runciman's patriotic choice of subjects from Ossian,—his country's real or pretended bard,—in preference to others which might have gained him more favour at least from the critics of the south.



always thought I saw Runciman revived in Fuseli. My father said he was a dissolute, blasphemous fellow, and repeated some of his sayings, which are better forgotten than remembered." One of his biographers, on the other hand, gives him credit for much real worth and goodness of heart, and a candour and simplicity of manners which caused his company to be courted by some of the most eminent literary characters of his time. With respect to his merits as an artist, his friend and scholar, Brown, celebrated for design, says: "His fancy was fertile, his discernment of character keen, his taste truly elegant, and his conceptions truly great. Though his genius seems to be best suited to the grave and serious; yet many of his works amply prove that he could move, with equal success, in the less elevated line of the gay and the pleasing. His chief excellence lay in composition—the noblest part of the art—in which, it is doubtful whether he had any living superior. With regard to the truth, the harmony, the richness, and the gravity of colouring,—in that style, in short, which is the peculiar characteristic of the ancient Venetian, and the direct contrast of the English modern school, he was unrivalled. His works, it must be granted, like all those of the present times, were far from being perfect; but it was Runciman's peculiar misfortune, that his defects were of such a nature, as to be obvious to the most unskilful eyes, whilst his beauties were of a kind, which few have sufficient taste or knowledge in the art to discern, far less to appreciate."

### Sir John Hawkins.

BORN A. D. 1719.—DIED A. D. 1789.

THE father of Sir John Hawkins was originally a house-carpenter, though descended from the preceding Sir John Hawkins. The title of the family was revived in the subject of the present article, who was born in the city of London, in 1719. He was apprenticed at a proper age to a relative of his father's, a respectable attorney and solicitor, under whom he gained a thorough knowledge of common law, whilst, by a systematic employment of his time, he managed to cultivate letters and gain the acquaintance of several of the leading literary characters of the day.

The first production of his pen was an 'Essay on Swearing,' which he contributed to one of the periodical publications; his next was an 'Essay on Honesty,' which appeared in the 'Gentleman's Magazine' for March, 1739. In 1741 he became a member of the Madrigal club, founded by a brother-attorney of the name of Immyns. He was also admitted a member of the 'Academy of Ancient Music,' which used to meet at the Crown and Anchor in the Strand. To these associations, and his original love of music, we owe Sir John's voluminous work, the 'History of the Science and Practice of Music.' When Johnson instituted his celebrated club, in 1749, Hawkins had the honour of being selected one of its first members. He was at this time in good professional practice, but retired from business a few years afterwards, having received a handsome fortune with his wife, which enabled him to devote himself to literary pursuits and the society of the learned.



during the remainder of his life. In 1760 he published an excellent edition of Walton's 'Angler,' of which a fifth and revised impression was published by his eldest son in 1792. The 'History of Music,' after sixteen years' labour and indefatigable research, was published in 1776. It contains a large body of curious and original information, but is a mere storehouse of facts; to the title of a scientific history of music it has no just claim.

In 1761 he was appointed one of the magistrates of Middlesex. In this station he conducted himself with great prudence, and rendered valuable services to the county. His spirited exertions to repress the Brentford and Spitalfield riots, in 1768 and 1769, and his conduct as chairman of the quarter-sessions, procured for him the honour of knighthood, in October, 1772. On the death of his intimate friend Dr Johnson, Sir John undertook to prepare a complete edition of his works with a memoir. His labour was interrupted by the accidental destruction of his library by fire; but he at last completed his intention in 1787. With the discharge of this pious task his literary life terminated. He died in May, 1789, leaving behind him a respectable reputation for abilities, integrity, and patriotism.

## William Cullen.

BORN A. D. 1710.—DIED A. D. 1790.

THIS distinguished medical philosopher was a native of Hamilton in Scotland. His father was a member of the legal profession, and factor to the duke of Hamilton. From the grammar-school of his native town, young Cullen proceeded to the university of Glasgow, and thereafter was apprenticed to a surgeon of extensive practice in that city. In his twentieth year he went to London, and soon after obtained an appointment as surgeon to a merchant-vessel trading to the Spanish West Indies. On his return, he spent four years in the further study of his profession, and attended two sessions of the medical classes in Edinburgh.

At the age of twenty-six, Cullen commenced practice in his native town. After residing seven years at Hamilton, he removed to Glasgow, and was soon after permitted to deliver, in the university, courses of the theory and practice of Physic, Materia-medica, and Chemistry. "In entering upon the duties of a teacher of medicine," says his biographer, Dr John Thomson, "Dr Cullen ventured to make another change in the established mode of instruction, by laying aside the use of the Latin language in the composition and delivery of his lectures. This was considered by many as a rash innovation; and some, desirous to detract from his reputation, or not sufficiently aware of the advantages attending this deviation from established practice, have insinuated that it was owing to Dr Cullen's imperfect knowledge of the Latin that he was induced to employ the English language. But how entirely groundless such an insinuation is, must be apparent to every one at all acquainted with his early education, course of studies, and habits of persevering industry. When we reflect, too, that it was through the medium of the Latin tongue that he must have acquired his extensive



knowledge of medical science, it seems absurd to suppose that he was not qualified, like the other teachers of his time, to deliver, had he chosen it, his lectures in that language. We are not left, however, to conjecture with regard to this point; for that Dr Cullen had been accustomed, from an early period of his life, to compose in Latin, appears not only from letters written by him in that language to some of his familiar friends, first draughts of which have been preserved, but also from the fact, that, whilst he taught medicine at Glasgow in his vernacular tongue, he delivered, during the same period, several courses of lectures on Botany in the Latin language. The notes of these lectures still remain among his papers; and I find also, written with his own hand, in the same language, two copies of an unfinished text-book on Chemistry. The numerous corrections of expression which are observable in the first sketches of Dr Cullen's Latin, as well as of his English compositions, show a constant attention on his part to the accuracy and purity of the language in which his ideas were expressed, and a mind always aiming, in whatever it engaged, at a degree of perfection higher than that which it conceived it had already attained."

In 1751 he became regularly attached to the university as regius professor of Physic. In 1755 he was conjoined with Dr Plummer in the chair of chemistry in the university of Edinburgh. In this science Dr Cullen's knowledge and merits as a lecturer were very great; he also delivered an admirable course of clinical lectures, and supplied the *materia-medica* chair during a vacancy in that professorship in 1760. It was generally expected that he would succeed Dr Rutherford in the chair of Practical medicine; but the doctor had imbibed strong prejudices against Cullen, and only resigned in favour of Dr John Gregory of Aberdeen, who allowed Cullen, however, to give alternate courses with himself. On the death of Gregory, in 1778, Cullen was appointed sole professor of the Practice of physic.

In this chair he acquired great fame and a European reputation; his classes were crowded with pupils from all parts of the continent, and his doctrines gave a new tone altogether to the science of physic, particularly by his theory of the influence of the nervous system on the different functions of the animal economy. He died in 1790. His published works consist of '*Lectures on the Materia-medica*;' '*Synopsis Nosologiæ Practicæ*,' containing the nosologies of Sauvages, Linnaeus, Vogel, and Macbride, as well as his own; a tract on the recovery of persons apparently drowned; and some other minor pieces, besides his great work, entitled '*First Lines of the Practice of Physic*.'

"Cullen," says a reviewer of Dr John Thomson's life of our physician, "is one of those illustrious minds by whom Scotland, during the past century, was raised from comparative insignificance to the very highest rank in literature and science. In no department of intellectual activity has Scotland been more prolific of distinguished talent, than in medicine; and as a medical philosopher the name of Cullen stands, in his native country, pre-eminent and alone. It would be difficult indeed to find in any nation an individual who displayed a rarer assemblage of the highest qualities of a physician. The characters of his genius were prominent, but in just accordance with each other. His erudition was extensive, yet it never shackled the independent vigour of his mind; while, on the other hand, no love of originality made him overlook or



disparage the labours of his predecessors. His capacity of speculation was strong, but counterbalanced by an equal power of observation ; his imagination, though lively, was broken in as a useful auxiliary to a still more energetic reason. The circumstances under which his mind was cultivated, were also conducive to its full and harmonious evolution. His education was left sufficiently to himself to determine his faculties to a free and vigorous energy ; sufficiently scholastic to prevent a one-sided and exclusive development. It was also favourable to the same result, that from an early period of life, his activity was divided between practice, study, and teaching ; and extended to almost every subject of medical science,—all however viewed in subordination to the great end of professional knowledge—the cure of disease.”

### John Howard.

BORN A. D. 1726.—DIED A. D. 1790.

THIS illustrious name might perhaps with more propriety have been classed in our political category ; its insertion here, however, will not be productive of any great misapprehension on the part of the reader. This illustrious philanthropist was born on the 2d of September, 1726, at Hackney, in the vicinity of London. His father was a respectable tradesman, of dissenting principles. On leaving school, young Howard was apprenticed to a grocer in the city, but soon after the death of his father, in 1742, finding himself in affluent circumstances, he bought out his indenture, and paid a visit to the continent. In 1752 he married a lady several years older than himself, and of a sickly and infirm constitution ; this union, like most events in Howard's life, was the result of that generous and humane spirit which ever impelled him to sacrifice his own comfort and ease to the welfare of others. The woman he thus made his wife, while he himself was still in the flush of youth, had been his landlady, and had nursed him with great assiduity during a severe illness which he had in her house ; on his recovery, out of gratitude he offered her his hand ; and though for a time she hesitated to avail herself of the offer, and even remonstrated with him on account of the sacrifice he was making, he would take no denial. Unequal as the match was in many respects, they lived in much harmony together until the death of Mrs Howard, in 1755.

In 1756 he left England with the intention of proceeding to Lisbon, in order to witness the effects of the dreadful earthquake which had so recently desolated that city. In the voyage, the packet in which he had embarked was captured by a French privateer, and carried into Brest. He employed himself while in captivity in inquiring into the condition of the English prisoners in France, and, upon obtaining his release, made such representations to the English government as led to a remonstrance addressed to the French court which procured better treatment for the prisoners of war at Brest, Morlaix, and Dinan. Perhaps it was this incident in Howard's life which so powerfully directed the current of his philanthropy in after life towards the state of prisons, and prison and penitentiary discipline. He did not however immediately enter upon that ‘circumnavigation of charity,’ as Burke ex-



presses it, which he afterwards undertook, and in which he gained for himself so imperishable a name in the annals of mankind. He married a second time soon after his return to England; and spent several years in retirement on his own estate, happy in the society of a beloved wife, and finding abundant employment of a kind most congenial to his disposition in promoting the comfort of his numerous tenantry. He was often heard to declare that this was the happiest period of his life; but his felicity was destined to receive a fatal interruption by the death of his lady in 1765. To relieve his mind a little from the depression occasioned by this event, he visited the continent in 1767, and repeated his visit in 1769.

In 1773 he was appointed high-sheriff of Bedfordshire, and, though a dissenter, accepted the office, which he saw would afford him greater facilities than he had yet possessed for exercising true and patriotic benevolence. He examined minutely into the state of the county-prisons, and, on discovering the gross abuses which prevailed in their management, he resolved to attempt a reform of the entire system of prison-discipline. With this view he visited in person nearly all the county-gaols in England, and, in March, 1774, laid the result of his investigations before the house of commons. The house passed a vote of thanks to Mr Howard, and he had the satisfaction of seeing different bills brought in and passed for the regulation and improvement of prisons. In the month of December, 1774, he, in conjunction with Mr Whitbread, contested the election for the borough of Bedford; his colleague was ultimately declared duly elected, and he himself lost his election by only four votes.

The years 1775 and 1776 were spent by Mr Howard in visiting the prisons of France, Flanders, Holland, Switzerland, Germany, Scotland, and Ireland; and in 1777 he published the result of his observations, to which he added an appendix in 1780. This publication created a great sensation, and led to the correction of numerous abuses in the penitentiary and prison-discipline of various continental states as well as that of Great Britain. From 1780 to 1784 Howard was engaged in extending his inquiries into the state of foreign prisons; his character was now European, and highly appreciated in every court on the continent; wherever he went he was received with marked attention, and his suggestions were seldom neglected. His friends in England would have erected a statue to his honour, but abandoned their intention in consequence of his earnest and repeated entreaties. Towards the end of 1785 he set out on a visit to the principal lazarettos of Europe; on his return he visited the English hulks, after which he published the result of his investigations, and announced his intention of revisiting Russia and Turkey, in the hope of becoming more extensively useful to his fellow-creatures. He set off, accordingly, from London in the summer of 1789, and had made his way to Cherson on the Dnieper, when he was arrested by the hand of death, on the 20th of January, 1790. It is said that one great object he had proposed to himself in this journey was to try the effects of James's powder as a febrifuge; and that in his attendance, with this view, upon a prisoner labouring under malignant fever, he caught the disease, which carried him off in a few days' illness.

His death was announced in the London Gazette as a national cala-



mity, and lamented by all the friends of humanity throughout Europe. A monumental statue, from the chisel of Bacon, was erected to his memory in St Paul's. Mr Howard was a man of deep piety as well as the purest and most exalted philanthropy. His intellectual powers were not of the highest order, but his indefatigable industry and scrupulous love of truth eminently fitted him for the office he undertook, namely, the collecting of materials for minds of a higher order to generalize. His religious views may be generally described as those of a Calvinistic dissenter. His life has been written by different hands. The last and most extensive memoir of him, is from the pen of Dr Baldwin Brown, one volume quarto. It is an accurate, but somewhat heavy compilation.

### Adam Smith.

BORN A. D. 1723.—DIED A. D. 1790.

THE celebrated author of the 'Inquiry into the Nature and Causes of the Wealth of Nations,' was born at Kirkcaldy, in Scotland, on the 5th of June, 1723. His father was comptroller of the customs at that small port. When a child of about three years of age, this future enlightener of his race was carried off by a gang of gipsies from his uncle's house; their traces, however, were come upon, and the young philosopher, fortunately for the world, was rescued from the inglorious society into which he had thus early fallen. His education was begun at a school in his native town. Originally of a feeble constitution, and thus precluded from the more boisterous sport of boyhood, young Smith early found his chief amusement in books, for which he displayed an extraordinary passion; and, as his memory was unusually retentive, he soon acquired a large fund of miscellaneous knowledge. In 1737, he was sent to the university of Glasgow, where he remained three years; in 1740, having obtained an exhibition on Snell's foundation, he removed to Balliol college, Oxford. His intention at first seems to have been to take orders in the church of England; but he must have relinquished this idea soon after he removed to Oxford. While at the latter university, he appears to have chiefly devoted himself to the study of mental philosophy and the classics.

After a residence of about seven years at Oxford, he returned to Scotland, and, in the winter of 1748, read lectures in Edinburgh, on rhetoric and the belles lettres, under the patronage of Lord Kames. In 1751, he was elected professor of logic in the university of Glasgow; in the following year, upon the death of Mr Craigie, the successor of Hutcheson, he was removed to the chair of moral philosophy, in the same university, which he held for a period of thirteen years. His lectures were greatly admired, and drew many students to Glasgow. The 'Theory of Moral Sentiments,' which was first published in 1759, formed the chief part of the ethical division of his course of moral philosophy; his celebrated 'Inquiry' was also first sketched out for the concluding part of this course, in which the lecturer examined those political regulations which are founded upon principles of expediency only, as distinct from those which are established upon the immutable principles of justice.



In 1763, Mr Smith resigned his professorship in consequence of having accepted an invitation to travel with the young duke of Buccleugh, on the continent. In company with this nobleman, and Sir James Macdonald, Mr Smith spent three years abroad, and made the personal acquaintance of Necker, D'Alembert, and other leading characters in Paris. On his return to Scotland, he betook himself to his mother's house, at Kirkaldy, where he spent ten years in almost close retirement, meditating, and arranging the materials of his immortal work, the 'Wealth of Nations,' which he at last gave to the world, in the beginning of 1776, in two volumes, 4to. Of this work, an able writer in the Westminster Review thus speaks: "Adam Smith was probably the first who thought of embracing in one view all the topics which are within the province of the economist. Before his time, it is true, many of them had been separately and incidentally handled by others: to him, however, we are indebted, not only for the discovery and development of many important principles, but for the first tolerable attempt to show their mutual relation and dependence. When the 'Inquiry into the Nature and Causes of the Wealth of Nations' was given to the world, the foundation of the science of Political Economy was laid. But although Adam Smith's work shed a new light among mankind, much was left to be done by those who might follow in his track. Like all other discoverers, like Bacon, Locke, and Newton, he did not attain perfection, but he pointed out the road. Adam Smith has the merit of having been the first to show, that every man is the best guardian of his own interest, and that, in the pursuit of wealth, the public interest and that of every individual are the same; that security to property is the only protection required at the hands of the legislator; and that any attempt on his part to prescribe the channels in which labour and capital shall flow, or any precautions to prevent a man from ruining himself, cannot be otherwise than injurious. His work, however, is not without defects. In the first place, it is greatly deficient in method and arrangement. The reader is sometimes led from a most instructive investigation of general principles into a discussion of minute and uninteresting details, quite unworthy of admission into such a work. The opinions, too, are often crude, and hastily adopted; and the reasonings sometimes exhibit a degree of looseness which, although not at all surprising considering the period at which he lived, was hardly to be expected from so profound a writer. His work, accordingly, has afforded many a handle to those who, either from interest or from indolence, are watchful to seize every plausible opportunity of impugning the fundamental principles of the science."

After a residence of nearly two years in London, whither he had gone soon after the publication of the 'Inquiry,' he returned to Scotland, on his appointment as one of the commissioners of excise. He was now, in addition to a pension of £300 a year which the duke of Buccleugh had settled upon him, in receipt of a handsome income, which enabled him to pass the remainder of his life in a learned ease, amid the best society of the Scottish metropolis. He died in 1790.

Dr Adam Smith was unquestionably one of the master-spirits of his age. His 'Inquiry' is classed by Sir James Mackintosh, with Locke's 'Essay on the Human Understanding,' the treatise of Grotius on the 'Law of War and Peace,' and Montesquieu's 'Spirit of Laws,' as "the



works which have most directly influenced the general opinions of Europe during the two last centuries." His 'Theory of Moral Sentiments' has been eulogised in the following eloquent terms by Dr Thomas Brown, in his 'Lectures on the Philosophy of the Human Mind': "Profound in thought, it exhibits, even when it is most profound, an example of the graces with which a sage imagination knows how to adorn the simple and majestic form of science, that is severe and cold, only to those who are themselves cold and severe, as in those very graces it exhibits, in like manner, an example of the reciprocal embellishment which imagination receives from the sober dignity of truth. In its minor details and illustrations, indeed, it may be considered as presenting a model of philosophic beauty, of which all must acknowledge the power, who are not disqualified by their very nature for the admiration and enjoyment of intellectual excellence; so dull of understanding as to shrink with a painful consciousness of incapacity at the very appearance of refined analysis, or so dull and cold of heart, as to feel no charm in the delightful varieties of an eloquence that, in the illustration and embellishment of the noblest truths, seems itself to live and harmonise with those noble sentiments which it adorns. It is chiefly in its minor analyses, however, that I conceive the excellence of this admirable work to consist. Its leading doctrine I am far from admitting. Indeed it seems to me as manifestly false, as the greater number of its secondary and minute delineations appear to me faithful, to the fine lights, and faint and flying shades, of that moral nature which they represent. According to Dr Smith, we do not immediately approve of certain actions, or disapprove of certain other actions, when we have become acquainted with the intention of the agent, and the consequences, beneficial or injurious, of what he has done. All these we might know thoroughly, without a feeling of the slightest approbation or disapprobation. It is necessary, before any moral sentiment arise, that the mind should go through another process, that by which we seem for the time to enter into the feelings of the agent, and of those to whom his action has relation in its consequences, or intended consequences, beneficial or injurious. If, by a process of this kind, on considering all the circumstances in which the agent was placed, we feel a complete sympathy with the passions or calmer emotions that actuated him, and with the gratitude of him who was the object of the action, we approve of the action itself as right, and feel the merit of the agent; our sense of the propriety of the action depending on our sympathy with the agent, our sense of the merit of the agent on our sympathy with the object of the action. If our sympathies be of an opposite kind, we disapprove of the action itself as improper, that is to say, unsuitable to the circumstances, and ascribe not merit but demerit to the agent. In sympathizing with the gratitude of others, we should have regarded the agent as worthy of reward; in sympathizing with the resentment of others, we regard him as worthy of punishment. Such is the supposed process in estimating the actions of others. When we regard our own conduct we in some measure reverse this process; or rather, by a process still more refined, we imagine others sympathizing with us, and sympathize with their sympathy. We consider how our conduct would appear to an impartial spectator. We approve of it, if it be that of which we feel that he would approve; we disapprove of it



if it be that which we feel by the experience of our own former emotions, when we have ourselves, in similar circumstances, estimated the actions of others, would excite his disapprobation. We are able to form a judgment as to our own conduct, therefore, because we have previously judged of the moral conduct of others, that is to say, have previously sympathized with the feelings of others; and but for the presence, or supposed presence, of some impartial spectator, as a mirror to represent to us ourselves, we should as little have known the beauty or deformity of our own moral character, as we should have known the beauty or ugliness of our external features without some mirror to reflect them to our eye."

The philosopher who has furnished us with so clear an exposition of Dr Smith's theory of morals, has, at the same time, supplied us with a most satisfactory and luminous refutation of the theory in his 80th lecture, to which we can only refer the reader. The essential error of the sympathetic theory, he justly remarks, is "the assumption, in every case, of those very moral feelings which are supposed to flow from sympathy,—the assumption of them as necessarily existing before that very sympathy in which they are said to originate."

A volume of posthumous essays was published by Dr Smith's literary executors in 1795. It contains an exquisite fragment of the history of Ancient Astronomy. Had the author lived to complete this piece, it would have probably been accounted the most finished production of his pen.

## John Berkenhout.

BORN A. D. 1730.—DIED A. D. 1791.

THIS extensive miscellaneous writer was of Dutch family, but was born near Leeds, in the year 1730, and received the early part of his education in that town. His father designed him for the mercantile profession, and with this view sent him, at an early age, to Germany, in order to acquire a thorough knowledge of the principal language of modern commerce. Having visited Berlin in company with some English noblemen, he fell in with a near relation of his father's in the person of the Baron Bielfeldt, at whose instigation he accepted a commission in a Prussian regiment of foot. In 1756, on the breaking out of the war between England and France, he entered into the English service. On the conclusion of peace in 1760 he betook himself to the study of medicine at Edinburgh, and in 1765 graduated at Leyden. On returning to England, he settled at Isleworth in Middlesex, where he remained till his death in 1791.

His first publication was a useful little Botanical manual, entitled, '*Clavis Anglica Linguae Botanicæ*,' published at London, in 1764. His next was a *Pharmacopœia*, which went through several editions in his lifetime. In 1769–71 he published '*Outlines of the Natural History of Great Britain and Ireland*,' in three volumes. In 1777 appeared the first volume of a projected '*Biographical History of British Literature*' from his pen; but the work appears to have been dropped after the publication of one volume. In 1778 he accompanied the commissioners appointed to treat with America. The mission was not allowed to



proceed further than New York ; but Berkenhout made his way to Philadelphia alone, where he remained for some time, until becoming suspected of being in correspondence with Lord North, he was thrown into prison. He appears, however, to have sustained only a short confinement ; and on his return to Britain he obtained a pension for his political services. In 1780 he published a small essay, entitled ' *Lucubrations on Ways and Means.*' Some of his propositions, on the head of taxation, were adopted by the minister, and his successor, Pitt. In 1788 appeared his ' *First Lines of the Theory and Practice of Philosophical Chemistry.*' The last production of his prolific pen, was ' *Letters on Education,*' addressed to his son at Cambridge, in two vols. 12mo. 1790. Berkenhout was a clever well-informed man, of indefatigable industry, and who had the knack of communicating information in an easy and popular style ; he was a useful, but by no means an original writer.

### Major Houghton.

BORN A. D. 1740.—DIED CIR. A. D. 1791.

THIS enterprising traveller, who was one of the first to offer himself to the African association as an explorer of the unknown regions of the Niger, was an Irishman by birth. In 1779 he appears to have acted as fort-major at Goree, under General Rooke. In this situation he acquired some knowledge of the languages and manners of different African tribes ; and his general qualifications for the enterprise now projected being such as to satisfy his employers, he sailed from England on the 16th of October, 1790. Having arrived at the mouth of the Gambia river, he proceeded to Medina, the capital of the state of Woolli. His despatches from this place to his employers were lost at sea ; but it appears from private letters which reached this country that he was well-received at Medina, and very sanguine as to the ultimate success of his enterprise. A series of misfortunes, however, soon overclouded his prospects : " A fire, the progress of which was accelerated by the bamboo roofs of the buildings, consumed with such rapidity the house in which he lived, and with it the greatest part of Medina, that several of the articles of merchandise, to which he trusted for the expenses of his journey, were destroyed ; and, to add to his affliction, his faithful interpreter, who had made an ineffectual attempt on his goods, disappeared with his horse and three of his asses ; a trade gun, which he had purchased on the river, soon afterwards burst in his hands, and wounded him in the face and arms ; and though the hospitable kindness of the people of the neighbouring town in Barraconda was anxiously exerted for his relief, yet the loss of his goods, and the consequent diminution of his travelling fund, were evils which no kindness could remove."

On the 8th of May, 1791, Houghton left Medina and proceeded, through the territories of the king of Bondou, towards Bambouk. At the latter city he was kindly received by the sovereign of the Bambouk country, who presented him with a purse of gold on his starting for Timbuctoo. His last despatches to the association bore date the 24th of July, 1791 ; Dr Laidley indeed received a note from him, dated the



1st of September, in which he announced himself as being in good health, and pursuing his way to Timbuctoo; but no further intelligence was ever received from him. It appears that he perished while endeavouring to penetrate into the Ludamar territory. He had engaged with some Moorish traders at Jarra to accompany them to Tisheet; but was treacherously plundered and deserted by them on the road. He made his way back to Jarra, and died there.

## Francis Grose.

BORN A. D. 1731.—DIED A. D. 1791.

THIS eminent antiquary was the son of a jeweller at Richmond. He early manifested a taste for the study of heraldry and antiquarian pursuits, and his father, taking advantage of his predilection, obtained for him a place in the herald's office, which he held till the year 1763. His father left him a comfortable independence; but falling into habits of dissipation, he soon squandered away his property, and was forced to rouse his naturally inert disposition into something like activity, in order to obtain for himself a decent maintenance. He had received a good classical and general education, and to this he united a fine taste, and considerable skill in drawing. Encouraged by his friends, he now undertook his 'Views of Antiquities in England and Wales,' which he first began to publish in numbers in 1773. He completed this work in three years; it took well, and afforded him at once profit and reputation. Encouraged by its success, he added two more volumes to the original work; and, in 1790, published a series of views of ancient remains in Scotland, which was also favourably received. It was his intention to illustrate the antiquities of Ireland in the same manner; but he was suddenly carried off by apoplexy, soon after his arrival in Dublin on his intended tour through that country.

The works of this antiquarian have been long favourites with the public, and still maintain a good price at sales. The prints are neatly and accurately executed; and the letter-press descriptions are clear, concise, and often amusing, though they can bear no comparison with our more recent contributions to topographical lore. Grose's literary history, says a friend, "respectable as it is, was exceeded by his good humour, conviviality, and friendship. Living much abroad, and in the best company at home, he had the easiest habits of adapting himself to all tempers; and, being a man of general knowledge, perpetually drew out some conversation that was either useful to himself or agreeable to the party." Grose, to a stranger, says Noble, might have been supposed not a surname, but one selected as significant of his figure, which was more of the form of Sancho Panza than Falstaff, but he partook of the properties of both; he was as low, squat, and rotund as the former, and not less a sloven,—he equalled him too in his love of sleep, and nearly so in his proverbs; in his wit he was a Falstaff,—he was the butt for other men to shoot at, but the shaft always rebounded with double force.

The following is a list of his works: 1st, 'The Antiquities of England and Wales,' 8 vols. 4to and 8vo.—2d, 'The Antiquities of Scotland,'



2 vols. 4to. and 8vo.—3d, 'The Antiquities of Ireland,' 2 vols. 4to. and 8vo. This was a posthumous work, and edited by Mr Ledwich.—4th, 'A Treatise on Ancient Armour and Weapons,' 1785, 4to.—5th, 'A Classical Dictionary of the Vulgar Tongue,' 1785, 8vo.—6th, 'Military Antiquities; being a History of the English army, from the Conquest to the Present time,' 1786-8, 2 vols. 4to.—7th, 'The History of Dover Castle,' 1786, 4to.—8th, 'A Provincial Glossary, with a Collection of Local Proverbs,' 1788, 8vo.—9th, 'Rules for drawing Caricatures,' 1788, 8vo.—10th, 'Supplement to the Treatise on Ancient Armour,' 1789, 4to.—11th, 'A Guide to Health, Beauty, Honour, and Riches; being a collection of humorous advertisements pointing out the means to obtain these blessings,' 8vo.—12th, 'The Olio; a Collection of Essays,' 1793, 8vo.

### Thomas Blacklock.

BORN A. D. 1721.—DIED A. D. 1791.

THOMAS BLACKLOCK was born, of English parents, at Annan in Scotland. He lost his sight by small-pox when six months old; but his parents contrived to communicate the elements of knowledge to him. They read the more popular English authors to him; and his memory being tenacious, he soon acquired familiar acquaintance with the works of Spenser, Milton, Prior, Pope, and Addison. His predilection for poetry manifested itself at the early age of twelve; there is a copy of verses which he wrote at this tender age given in his works. His talents, and the peculiarity of his situation as one who had never known the blessing of sight,—or at least could have received very few ideas through that sense,—attracted the attention of a physician, who invited him to Edinburgh, and sent him to the university, where he acquired a respectable knowledge of Greek and Latin, and obtained the acquaintance of David Hume, who interested himself warmly on his behalf, and, among other services, promoted the publication of an edition of his juvenile poems. Mr Spence, professor of poetry at Oxford, also introduced him to the English public in a very friendly notice prefixed to the quarto edition of his poems.

In 1759 he received license as a preacher of the gospel in connection with the church of Scotland. His occupation and habits at this period of his life are thus related by an intimate friend: "His manner of life was so uniform that the history of it during one day, or one week, is the history of it during the seven years that our personal intercourse lasted. Reading, music, walking, conversing and disputing on various topics in theology, ethics, &c. employed almost every hour of our time. It was pleasant to hear him engaged in a dispute, for no man could keep his temper better than he always did on such occasions. I have known him frequently very warmly engaged for hours together, but never could observe one angry word to fall from him: whatever his antagonist might say, *he* always kept his temper. He was, however, extremely sensible to what he thought ill usage; and equally so whether it regarded himself or his friends; but his resentment was always confined to a few satirical verses, which were generally burnt soon after."



"I have frequently admired," the same friend adds, "with what readiness and rapidity he could sometimes make verses. I have known him dictate from thirty to forty verses—and by no means bad ones—as fast as I could write them; but the moment he was at a loss for a verse, or a rhyme, to his liking, he stopt altogether, and could very seldom be induced to finish what he had begun with so much ardour." Mr Spence corroborates this account, and says that all those who ever acted as his amanuenses agree in ascribing to him great rapidity and ardour of composition. "He never could dictate till he stood up; and, as his blindness made walking about without assistance inconvenient or dangerous to him, he fell insensibly into a vibratory sort of motion of his body, which increased as he warmed with his subject and was pleased with the conceptions of his mind."

In 1762 he married a most respectable lady, whose tender assiduities and intelligent conversation formed the great solace of his future life. About the same time he was advanced minister of the town and parish of Kirkcudbright, on a presentation from the crown; but the parishioners objected to the appointment, and after a painful contest he resigned the presentation and accepted of a small annuity in its stead. With this slender provision he returned to Edinburgh, where he supported himself by receiving a few boarders and pupils into his house.

In 1767 he received the diploma of D.D. from Aberdeen,—a courtesy for which he was indebted probably to his friend and correspondent Dr Beattie, who entertained a high respect for his talents, and consulted him on several of his publications. Dr Blacklock died in 1791.

Besides his poems, Dr Blacklock was the author of the following works: 'An Essay towards Universal Etymology,' 8vo. 1756; 'Paraclesis, or Consolations deduced from Natural and Revealed Religion,' 1767; 'Two Discourses on the Spirit and Evidences of Christianity,' from the French of Armand, 1768; 'A Satirical Panegyric on Great Britain;' 'The Graham,' an heroic ballad, in four cantos; 'Remarks on the Nature and Extent of Liberty,' &c.; and an article on the education of the Blind, in the *Encyclopædia Britannica*. The last was written in 1783, at which time he was afflicted with occasional deafness, as well as blindness,—an event that greatly distressed him, as he was passionately fond of music, and generally carried in his pocket a small flageolet on which he was in the habit of frequently playing a few favourite tunes. Mackenzie, author of 'The Man of Feeling,' who published an edition of Blacklock's poems, with a life, in 1793, says: "His first idea of learning to play on this instrument he used to ascribe to a circumstance, rather uncommon, but which to a mind like his, susceptible at the same time and creative, might naturally enough arise, namely, a dream, in which he thought he met with a shepherd's boy, on the side of a pastoral hill, who brought the most exquisite music from that little instrument."

The following singular anecdote is recorded of our blind poet: Having retired from table one day, much fatigued, one of his companions, alarmed at the length of his absence, went into his bed-room a few hours afterwards, and finding him as he supposed awake, prevailed upon him to return to the dining-room. When he entered the room, two of his acquaintances were engaged in singing, and he joined in the concert, modulating his voice, as usual, with taste and elegance, without



missing a note or a syllable; and, after the words of the song were ended, he continued to sing, adding an extempore verse, full of beauty, and quite in the spirit of the original. He then went to supper, and drank a glass or two of wine, but was observed to be occasionally absent and inattentive. By and by, he was heard speaking to himself, but in so slow and confused a manner as to be unintelligible. At last, being pretty forcibly roused by Mrs Blacklock, who began to be alarmed for his intellects, he awoke with a sudden start, unconscious of all that had happened, having been the whole time fast asleep. He once spoke of a sunbeam as "something pointed;" he also said, that "a brisk tune was much more like the rays of the sun than a melancholy one."

### **Sir Richard Arkwright.**

BORN A. D. 1732.—DIED A. D. 1792.

THIS distinguished mechanic was born of humble parents at Preston in Lancashire, on the 23d of December, 1732. He was the youngest of thirteen children, and was apprenticed to a barber while yet very young. About the year 1760, he appears to have forsaken the suds and razor, and become an itinerant collector of hair for the wig-makers. It was while pursuing this avocation that his attention was first directed towards mechanics. He became acquainted with a clock-maker at Warrington, of the name of Kay, who assisted him in executing some of his mechanical projects, and probably communicated to him some general ideas respecting the mechanical powers and their different modes of application. For a time his fancy was occupied with the usual whim of embryo mechanical projectors,—the discovery of a perpetual motion; but, fortunately for his country as well as himself, his attention was soon turned towards another object.

The demand for cottons was now occasioning a much greater demand for cotton-thread than the English spinners could supply. The weavers at that period had the web they used spun for them by the females of their family; and now "those weavers," says Mr Guest, in his 'History of the Cotton Manufacture,' "whose families could not furnish the necessary supply of web, had their spinning done by their neighbours, and were obliged to pay more for the spinning than the price allowed by their masters; and even with this disadvantage, very few could procure web enough to keep themselves constantly employed. It was no uncommon thing for a weaver to walk three or four miles in a morning, and call on five or six spinners, before he could collect web to serve him for the remainder of the day; and when he wished to weave a piece in a shorter time than usual, a new ribbon, or gown, was necessary to quicken the exertions of the spinner." In this state of things James Hargraves, a Blackburn carpenter, constructed a machine which enabled a spinner to spin eight threads at once; and soon after Arkwright and his friend Kay directed their combined attention to the invention of a machine for facilitating the spinning of cotton-thread, and in a short time completed a model of the famous spinning-frame, which they at first attempted to erect in Preston, but afterwards took to Nottingham, where, with the pecuniary assistance of Messrs Need



and Strutt, stocking-weavers, they erected a spinning-mill driven by horses, and took out a patent for the machine.

"The machinery for which Arkwright took out his patents," says the able writer of those popular volumes, 'The Pursuit of Knowledge under Difficulties,' "consisted of various parts, his second specification enumerating no fewer than ten different contrivances; but of these, the one that was by far of greatest importance, was a device for drawing out the cotton from a coarse to a finer and harder twisted thread, and so rendering it fit to be used for warp as well as weft. This was most ingeniously managed by the application of a principle which had not yet been introduced in any other mechanical operation. The cotton was in the first place drawn off from the skewers on which it was fixed by one pair of rollers, which were made to move at a comparatively slow rate, and which formed it into threads of a first and coarser quality; but at a little distance behind the first was placed a second pair of rollers, revolving three, four, or five times as fast, which took it up when it had passed through the others, the effect of which would be to reduce the thread to a degree of fineness so many times greater than that which it originally had. The first pair of rollers might be regarded as the feeders of the second, which could receive no more than the others sent to them; and that, again, could be no more than these others themselves took up from the skewers. As the second pair of rollers, therefore, revolved, we will say, five times for every one revolution of the first pair, or, which is the same thing, required for their consumption in a given time five times the length of thread that the first did, they could obviously only obtain so much length by drawing out the common portion of cotton into threads of five times the original fineness. Nothing could be more beautiful or more effective than this contrivance; which, with an additional provision for giving the proper twist to the thread, constitutes what is called the water-frame or throstle.

"Of this part of his machinery, Arkwright particularly claimed the invention as his own. He admitted, with regard to some of the other machines included in his patent, that he was rather their improver than their inventor; and the original spinning machine for coarse thread, commonly called the spinning-jenny, he frankly attributed in its first conception to a person of the name of Hargraves, who resided at Blackburn, and who, he said, having been driven out of Lancashire in consequence of his invention, had taken refuge in Nottingham; but, unable to bear up against a conspiracy formed to ruin him, had been at last obliged to relinquish the farther prosecution of his object, and died in obscurity and distress.

"There were, however, other parties as well as Arkwright in these new machines, and who would not allow that any of them were of his invention. As to the principal of them, the water-frame, they alleged that it was in reality the invention of a poor reed-maker, of the name of Highs, or Hayes, and that Arkwright had obtained the knowledge of it from his old associate Kay, who had been employed by Highs to assist him in constructing a model of it a short time before Arkwright had sought his acquaintance. Many cotton-spinners, professing to believe this to be the true state of the case, actually used Arkwright's machinery in their factories, notwithstanding the patent by which he



had attempted to protect it; and this invasion of his monopoly was carried to such an extent, that at last he found himself obliged to bring actions against no less than nine different parties."

Arkwright was unsuccessful in the first instance in establishing his patent; but in February, 1785, he obtained a verdict in the court of Common Pleas which reinstated him in his former monopoly. This decision, however, was reviewed by a *scire-facias* in the court of King's bench. "The principal evidence," says the writer above quoted, "on which it was attempted to be shown that the water-frame was not invented by Arkwright, was that of Highs, of Kay, and of Kay's wife, the substance of which was, that the double rollers had been originally contrived by Highs in the early part of the year 1767, while he was residing in the town of Leigh; that he had employed his neighbour and acquaintance Kay to make a model of a machine for him upon that principle; and that Kay, upon meeting with Arkwright a short time after, at Warrington, had been persuaded by him to communicate to him the secret of Highs' invention, on the understanding, as it would appear, that the two should make what they could of it, and share the advantages between them. The evidence of each of the witnesses corroborated, so far as the case admitted, that of the others; Highs stated that he had been first informed of the manner in which Arkwright had got possession of his invention by Kay's wife, who, on her part, swore that she recollected her husband making models, first for Highs, and afterwards for Arkwright, although she could not speak with any distinctness to the nature of the machine; while Kay himself acknowledged the treachery of which he had been guilty, and gave a particular account of the manner in which he said that Arkwright had contrived to obtain from him the secret of Highs' invention. Highs also stated that, upon meeting with Arkwright in Manchester, some years after he had taken out his patent, he charged him with the source from which he had derived the machine; to which Arkwright said nothing at first, but afterwards remarked that, if any person, having made a discovery, declined to prosecute it, he conceived any other had a right, after a certain time, to take it up and obtain a patent for it, if he chose. This famous trial lasted from nine o'clock in the morning till half-past twelve at night, and excited the greatest interest, both among those more immediately concerned, and among the public generally. Among the witnesses examined were Mr Cumming, the well-known watchmaker, Mr Harrison, the son of the inventor of the marine chronometer, Dr Darwin, and the since celebrated James Watt. The result was a verdict again invalidating the patent; which, on a motion being made for a new trial, the court refused to disturb. Arkwright after this never took any further steps to vindicate his patent rights."

After an expenditure of above £12,000, Arkwright and his partners began to reap the fruits of their perseverance and industry. In a few years they realized immense fortunes.

"We have access to know," says a writer in the 46th volume of the Edinburgh Review, "that none of Sir Richard Arkwright's most intimate friends, and who were best acquainted with his character, ever had the slightest doubt with respect to the originality of his invention. Some of them indeed could speak to the circumstances from their own personal knowledge, and their testimony was uniform and consistent.—



Such also seems to be the opinion now generally entertained among the principal manufacturers of Manchester. In proof of this, we may again refer to Mr Kennedy's valuable paper in the 'Manchester Memoirs.' Mr K. is one of the most eminent and intelligent cotton-manufacturers in the empire; and it is of importance to remark, that, although he was resident in Manchester in 1785, when the last trial for setting aside Sir Richard's patent took place, and must, therefore, have been well-acquainted with all the circumstances connected with it, he does not insinuate the smallest doubt as to his being the real inventor of the spinning-frame, nor even so much as once alludes to Higha. On their first introduction, Sir Richard Arkwright's machines were reckoned by the lower classes as even more adverse to their interests than those of Hargraves; and reiterated attacks were made on the factories built for them. But how extraordinary soever it may appear, it was amongst the manufacturers that the greatest animosity existed against Sir Richard Arkwright; and it required all that prudence and sagacity for which he was so remarkable, to enable him to triumph over the powerful combination that was formed against him. After the Lancashire manufacturers had failed in their attempts to get his patent set aside in 1772, they unanimously refused to purchase his yarn; and when his partners, Messrs Strutt and Need, had commenced a manufacture of calicoes, the manufacturers strenuously opposed a bill to exempt calicoes from a discriminating duty of 3d. a-yard laid on them, over and above the ordinary duty of 3d., by an old act of parliament. Luckily, however, the manufacturers failed of their object; and in 1774, an act of parliament was obtained (14 Geo. III. cap. 72.) for the encouragement of the cotton manufacture, in which fabrics made of cotton are declared to have been lately introduced, and are allowed to be used as 'a lawful and laudable manufacture,' the duty of 6d. the square yard on such cottons as are printed or stained being at the same time reduced to 3d. But this disgraceful spirit of animosity, which must, had it been successful, have proved as injurious to the interests of the manufacturers as to those of Sir Richard Arkwright, did not content itself with actions in the courts of law, or a factious opposition to useful measures in parliament, but displayed itself in a still more striking and unjustifiable manner. For it is a fact, that a large factory, erected by Sir Richard Arkwright at Birkacre, near Chorley in Lancashire, was destroyed by a mob, collected from the adjacent country, in the presence of a powerful body of police and military, without any one of the civil authorities requiring them to interfere to prevent so scandalous an outrage! Fortunately, however, not for himself only, but for his country and the world, every corner of which has been benefited by his inventions, Sir Richard Arkwright triumphed over every opposition. The same ingenuity, skill, and good sense which had originally enabled him to invent his machine and get it introduced, enabled him to overcome the various combinations and difficulties with which he had subsequently to contend.

"Sir Richard Arkwright never enjoyed good health. During the whole of his splendid and ever-memorable career of invention and discovery, he was labouring under a very severe asthmatic affection. A complication of disorders at length terminated his truly useful life, in 1792, at his works, at Cromford, in the sixtieth year of his age. He was high-sheriff of Derbyshire in 1786; and having presented a con-



gratulatory address to his majesty on his escape from the attempt on his life by Margaret Nicholson, received the honour of knighthood. No man ever better deserved his good fortune, or has a stronger claim on the respect and gratitude of posterity. His inventions have opened a new and boundless field of employment; and while they have conferred infinitely more real benefit on his native country than she could have derived from the absolute dominion of Mexico and Peru, they have been universally productive of wealth and enjoyments. 'The originality and comprehensiveness of Sir Richard Arkwright's mind,' says Mr Bannatyne, 'was perhaps marked by nothing more strongly than the judgment with which, although new to business, he conducted the great concerns his discovery gave rise to, and the systematic order and arrangement which he introduced into every department of his extensive works. His plans of management, which must have been entirely his own, as no establishment of a similar nature then existed, were universally adopted by others; and after long experience, they have not yet, in any material point, been altered or improved.' "

### Robert Adam.

BORN A. D. 1728.—DIED A. D. 1792.

THIS eminent architect was a native of Scotland. He was born at Kirkcaldy in the year 1728, and received his education in Edinburgh. His father's profession was that of an architect, and the son early resolved to follow the same occupation. After studying the elements of his art in his own country, he went to Italy, where he remained several years. In 1757 he visited the remains of Dioclesian's palace at Spalatro, and executed a series of plans and drawings of these magnificent ruins, which were afterwards published in one volume, folio. On his return to Britain he was much employed, in conjunction with his brother, by the nobility and gentry throughout the kingdom, and designed many splendid mansions. In 1773, the two brothers commenced the publication of a series of their principal architectural designs. In their preface, they state, that with respect to the novelty and variety of the designs, they have not trod in the paths of others, nor derived aid from their labours. "In the works," they write, "which we have had the honour to execute, we have not only met with the approbation of our employers, but even with the imitation of other artists, to such a degree, as in some measure to have brought about, in this country, a kind of revolution in the whole system of this useful and elegant art." This is an ambitious statement, but is borne out by facts. Mr Adam, says his biographer, "introduced a total change in the architecture of his country; and his fertile genius in elegant ornament was not confined to the decoration of buildings, but has been diffused into almost every branch of architecture. His talents extended beyond the line of his own profession; he displayed, in his numerous drawings in landscape, a luxuriance of composition, and an effect of light and shadow, which have scarce ever been equalled. To the last moment of his life he displayed an increasing vigour of genius, and refinement of taste; for in the space of one year, preceding his death, he designed eight



great public works, besides twenty-five private buildings ; so various in their style, and so beautiful in their composition, that they have been allowed, by the best judges, sufficient of themselves to establish his fame unrivalled as an artist." Among the finest designs of Robert Adam, are the college and the register office in Edinburgh.

## Sir Robert Strange.

BORN A. D. 1721.—DIED A. D. 1792.

THIS celebrated artist was born in Pomona, one of the Orkney islands, on the 14th of July, 1721. His family originally came from Fifeshire. He was at first destined for the profession of the law ; but becoming disgusted with the monotony and confinement of a writer's office, he relinquished the study, and entered himself on board a man-of-war, in which he made a cruise to the Mediterranean. A nautical life, he soon discovered, did not suit his genius either, and he was on the point of resuming his law studies, when accidental circumstances brought to light his taste for drawing, and introduced him to the favourable notice of a drawing-master in Edinburgh, who prevailed upon his friends to apprentice the young and promising artist to him.

The breaking out of the rebellion of 1745 for a time interrupted our artist's career ; smit with a passion for military glory, and instigated, it is said, by the hopes of winning the hand of a fair lady, a keen Jacobite, he buckled on a sword, and followed Prince Charles's fortunes, in the troop styled the Life-guards. After the defeat of the Chevalier's hopes, Strange narrowly escaped capture and execution. He lay for some months concealed in the Highlands, where he suffered the extreme of peril and destitution. At last he ventured from his place of concealment, and for a time gained a precarious support by the sale of small drawings of the rival leaders in the late campaign. The lady of his love at last rewarded his sufferings and constancy with her hand ; and in company with her he proceeded to Paris, where he studied for some time under the celebrated Le Bas, and learned from him the use of what is called the dry point, or needle.

In 1751 he settled in London, and soon established a reputation for himself, though the field was already in possession of such artists as Ryland, Bartolozzi, and Woollett. So conscious was he of his powers, and of the dignity of his art, that he dared to incur the displeasure of royalty itself, by refusing to engrave an ill-executed portrait of his majesty ; yet, in 1760, he solicited and obtained permission to engrave West's painting of the apotheosis of the king's children—the only engraving he ever executed after an English artist. In the latter year he visited the continent, and made designs from the most distinguished foreign masters. In 1787 he received the honour of knighthood. He died in 1792, regretted by all who knew him, and leaving no equal in his line of art.

He executed about fifty plates from pictures of the most celebrated foreign masters. The following is nearly a complete list of them : Charles I. ; two portraits, after Vandyke—The Children of Charles I., and Henrietta Maria, his Queen, with the Prince of Wales and Duke of York, after



the same master—St Cecilia, after Raffaele—The Virgin and Infant Christ, with Mary Magdalene, St Jerome, and two Angels, after Correggio—Venus reclining, Venus and Adonis, and Danæ, all after Titian—Mary Magdalene, penitent; The Death of Cleopatra, Fortune flying over a Globe, Venus attended by the Graces, and the Chastity of Joseph, all after Guido—The Virgin, with St Catherine and Angels, contemplating the Infant Jesus sleeping, after C. Maratti—Christ appearing to the Virgin after his Resurrection, Abraham sending away Hagar, Esther before Ahasuerus, and the Death of Dido, all after Guercino—Belisarius, after Salvator Rosa—Romulus and Remus, after Pietro da Cortona—Cæsar repudiating Pompeia, after the same—Sappho consecrating her Lyre to Apollo, after Carlo Dolci—The Martyrdom of St Agnes, after Domenichino—The Choice of Hercules, after Nicholas Poussin—and the Return from Market, after Ph. Wouvermann.

### *Sir Joshua Reynolds.*

BORN A. D. 1728.—DIED A. D. 1792.

MR FARRINGTON, in his brief notice of the life of Sir Joshua Reynolds, describes the state of art in this country at the period when that eminent painter began his career, in the following terms: "It was the lot of Sir Joshua Reynolds to be destined to pursue the art of painting at a period when the extraordinary effort he made came with all the force and effect of novelty. He appeared at a time when the art was at its lowest ebb. What might be called an English school had never been formed. All that Englishmen had done was to copy, and endeavour to imitate, the works of eminent men, who were drawn to England from other countries by encouragement, which there was no inducement to bestow upon the inferior efforts of the natives of this island. In the reign of Queen Elizabeth, Frederigo Zuccherò, an Italian, was much employed in England, as had been Hans Holbein, a native of Basle, in a former reign. Charles I. gave great employment to Rubens and Vandýke. They were succeeded by Sir Peter Lely, a native of Soest in Westphalia; and Sir Godfrey Kneller came from Lubec to be, for a while, Lely's competitor: and after his death, he may be said to have had the whole command of the art in England. He was succeeded by Richardson, the first English painter that stood at the head of portrait-painting in this country. Richardson had merit in his profession, but not of a high order: and it was remarkable, that a man who thought so well on the subject of art, and more especially who practised so long, should not have been able to do more than is manifested in his works. He died in 1745, aged 80. Jervais, the friend of Pope, was his competitor, but very inferior to him. Sir James Thornhill, also, was contemporary with Richardson, and painted portraits; but his reputation was founded upon his historical and allegorical compositions. In St Paul's cathedral, in the hospital at Greenwich, and at Hampton Court, his principal works are to be seen. As Richardson in portraits, so Thornhill in history painting was the first native of this island, who stood pre-eminent in the line of art he pursued at the period of his



practice. He died in 1732, aged 56. Horace Walpole, in his 'Anecdotes of Painting,' observes, that 'at the accession of George I., the arts were sunk to the lowest state in Britain.' This was not strictly true. Mr Walpole, who published at a later time, should have dated the period of their utmost degradation to have been in the middle of the last century, when the names of Hudson and Hayman were predominant. It is true, Hogarth was then well-known to the public; but he was less so as a painter than an engraver, though many of his pictures representing subjects of humour and character are excellent; and Hayman, as a history painter, could not be compared with Sir James Thornhill. Thomas Hudson was a native of Devonshire. His name will be preserved from his having been the artist to whom Sir Joshua Reynolds was committed for instruction. Hudson was the scholar of Richardson, and married his daughter; and after the death of his father-in-law, succeeded to the chief employment in portrait-painting. He was in all respects much below his master in ability; but being esteemed the best artist of his time, commissions flowed in upon him; and his business, as it might truly be termed, was carried on like that of a manufactory. To his ordinary heads, draperies were added by painters who chiefly confined themselves to that line of practice. No time was lost by Hudson in the study of character, or in the search of variety in the position of his figures: a few formal attitudes served as models for all his subjects; and the display of arms and hands, being the more difficult parts, was managed with great economy, by all the contrivances of concealment. To this scene of imbecile performance, Joshua Reynolds was sent by his friends. He arrived in London on the 14th October, 1741, and on the 18th of that month he was introduced to his future preceptor. He was then aged seventeen years and three months. The terms of the agreement were, that provided Hudson approved him, he was to remain four years: but might be discharged at pleasure. He continued in this situation two years and a half, during which time he drew many heads upon paper; and in his attempts in painting, succeeded so well in a portrait of Hudson's cook, as to excite his master's jealousy. In this temper of mind, Hudson availed himself of a very trifling circumstance to dismiss him. Having one evening ordered Reynolds to take a picture to Van Haaken the drapery painter; but as the weather proved wet, he postponed carrying it till next morning. At breakfast, Hudson demanded why he did not take the picture the evening before? Reynolds replied, that 'he delayed it on account of the weather; but that the picture was delivered that morning before Van Haaken rose from bed.' Hudson then said, 'You have not obeyed my orders, and shall not stay in my house.' On this peremptory declaration, Reynolds urged that he might be allowed time to write to his father, who might otherwise think he had committed some great crime. Hudson, though reproached by his own servant for this unreasonable and violent conduct, persisted in his determination: accordingly, Reynolds went that day from Hudson's house to an uncle who resided in the Temple, and from thence wrote to his father, who, after consulting his neighbour Lord Edgcumbe, directed him to come down to Devonshire." From this statement it would appear that Reynolds was little indebted to the skill of his predecessors or instructors for his future eminence in art; and that it is



not without reason he has been styled 'the founder of the British school of painting.'

On being dismissed by the jealous old painter, he returned to his father's house, at Plympton in Devonshire, where he pursued, though in rather a desultory manner, his studies as a painter. He records of himself that he felt no little difficulty in shaking off the tame and insipid style to which his eyes had been so much habituated in Hudson's studio; but he succeeded nevertheless in drawing some fine and vigorous portraits in a style of his own, and so ably, that on seeing some of these juvenile performances at the distance of thirty years, he lamented that in so great a length of time he had made so little progress in his art.

In 1749 Reynolds visited Rome for the first time. "Here," says his biographer and pupil, Northcote, "his time was employed in such a manner as might have been expected from one of his talents and virtue. He contemplated with unwearied attention, and ardent zeal, the various beauties which marked the style of different schools and different ages. He copied and sketched in the Vatican such parts of the works of Raphael and Michael Angelo as he thought would be most conducive to his future excellence; and, by his well-directed studies, acquired that grace of thinking, to which he was principally indebted for his subsequent reputation as a portrait-painter." The following is Sir Joshua's own account of his feelings on first beholding the works of Raphael, in the Vatican: "It has frequently happened," he says, "as I was informed by the keeper of the Vatican, that many of those whom he had conducted through the various apartments of that edifice, when about to be dismissed, have asked for the works of Raphael, and would not believe that they had already passed through the rooms where they are preserved; so little impression had those performances made on them. One of the first painters now in France once told me, that this circumstance happened to himself, though he now looks upon Raphael with that veneration which he deserves from all painters and lovers of the art. I remember very well my own disappointment when I first visited the Vatican; but on confessing my feelings to a brother student, of whose ingenuousness I had a high opinion, he acknowledged that the works of Raphael had the same effect upon him, or rather, that they did not produce the effect which he expected. In justice to myself, however, I must add, that though disappointed and mortified at not finding myself enraptured with the works of this great master, I did not for a moment conceive, or suppose, that the name of Raphael, and those admirable paintings in particular, owed their reputation to the ignorance and prejudice of mankind; on the contrary, my not relishing them, as I was conscious I ought to have done, was one of the most humiliating circumstances that ever happened to me. I found myself in the midst of works, executed upon principles with which I was unacquainted: I felt my ignorance, and stood abashed."

Reynolds spent nearly three years in Italy in studying the great works of ancient and modern art at Rome, Parma, and Venice. He returned to England in the autumn of 1752, and commenced portrait-painting amidst the envy and opposition of his brother-artists in the metropolis. They freely and bitterly criticised his productions, and pronounced his style and mannerism a dangerous innovation on the es-



established rules and principles of the art. He was nothing daunted by their strictures, and in his turn criticised them with equal severity and greatly more justice. He thus describes the artists with whom he had to contend in the commencement of his career. "They have got a set of postures, which they apply to all persons indiscriminately; the consequence of which is that all their pictures look like so many sign-post paintings; and if they have a history or a family piece to paint, the first thing they do is to look over their common-place book, containing sketches which they have stolen from various pictures; then they search their prints over and pilfer one figure from one print, and another from a second; but never take the trouble of thinking for themselves." But nothing seems to have annoyed him so much as the temporary success of a German artist of the name of Liotard, whom the caprice of some wealthy and fashionable people elevated into a sudden and totally undeserved popularity about this time. Undismayed, however, by such manifestations of the low state of taste, Reynolds wrought on perseveringly, and was at last rewarded by finding the current of public admiration setting in strongly towards himself. His portraits of Admiral Keppel, and of two of the Greville family, in the characters of Cupid and Psyche, were greatly admired, and people of fashion began to crowd to his studio. "The force and felicity of his portraits," says Northcote, "not only drew around him the opulence and beauty of the nation, but happily gained him the merited honour of perpetuating the features of all the eminent and distinguished men of learning then living."

In 1755, his price was twelve guineas for a head only, and for half and whole lengths in proportion. In 1761, he removed from St Martin's lane, to Leicester square, and set up his carriage with a proportionate establishment. He was the original proposer of the Literary club. Having a decided taste for letters himself, and loving to mix conviviality with learning, he early attached himself to the society of such men as Johnson, Goldsmith, Garrick, and Burke. His income was at this time little short of £6000 per annum.

The history of the institution of the Royal academy is intimately connected with the biography of Reynolds. Mr Farrington informs us that, in 1760, "a plan was formed by the artists of the metropolis to draw the attention of their fellow-citizens to their ingenious labours; with a view both to an increase of patronage, and the cultivation of taste. Hitherto works of that kind produced in the country were seen only by a few; the people in general knew nothing of what was passing in the arts. Private collections were then inaccessible, and there were no public ones; nor any casual display of the productions of genius, except what the ordinary sales by auction occasionally offered. Nothing, therefore, could exceed the ignorance of a people who were in themselves learned, ingenious, and highly cultivated in all things, excepting the arts of design. In consequence of this privation, it was conceived that a public exhibition of the works of the most eminent artists could not fail to make a powerful impression; and if occasionally repeated, might ultimately produce the most satisfactory effects. The scheme was no sooner proposed than adopted; and being carried into immediate execution, the result exceeded the most sanguine expectations of the projectors. All ranks of people crowded to see the delight-



ful novelty ; it was the universal topic of conversation ; and a passion for the arts was excited by that first manifestation of native talent, which, cherished by the continued operation of the same cause, has ever since been increasing in strength, and extending its effects through every part of the empire. The history of our exhibitions affords itself the strongest evidence of their impressive effect upon public taste. At their commencement, though men of enlightened minds could distinguish and appreciate what was excellent, the admiration of the many was confined to subjects either gross or puerile, and commonly to the meanest efforts of intellect ; whereas, at this time, the whole train of subjects most popular in the earlier exhibitions have disappeared. The loaf and cheese, that could provoke hunger, the cat and canary-bird, and the dead mackarel on a deal-board, have long ceased to produce astonishment and delight ; while truth of imitation now finds innumerable admirers, though combined with the high qualities of beauty, grandeur, and taste. To our public exhibitions, and to arrangements that followed in consequence of their introduction, this change must be chiefly attributed. The present generation appears to be composed of a new, and at least, with respect to the arts, a superior order of beings. Generally speaking, their thoughts, their feelings, and language on these subjects differ entirely from what they were sixty years ago. No just opinions were at that time entertained on the merits of ingenious productions of this kind. The state of the public mind, incapable of discriminating excellence from inferiority, proved incontrovertibly that a right sense of art in the spectator can only be acquired by long and frequent observation ; and that, without proper opportunities to improve the mind and the eye, a nation would continue insensible of the true value of the fine arts. The first or probationary exhibition, which opened April 21st, 1760, was at a large room in the Strand, belonging to the society for the encouragement of arts, manufactures, and commerce, which had then been instituted five or six years. It is natural to conclude, that the first artist in the country was not indifferent to the success of a plan which promised to be so extensively useful. Accordingly, four of his pictures were for the first time here placed before the public, with whom, by the channel now opened, he continued in constant intercourse as long as he lived. Encouraged by the successful issue of the first experiment, the artistical body determined that it should be repeated the following year. Owing, however, to some inconveniences experienced at their former place of exhibition, and also to a desire to be perfectly independent in their proceedings, they engaged, for their next public display, a spacious room near the Spring Gardens' entrance into the Park ; at which place the second exhibition opened, May 9th, 1761. Here Reynolds sent his fine picture of Lord Ligonier on horseback, a portrait of the Rev. Laurence Sterne, and three others. The artists had now fully proved the efficacy of their plan ; and their income exceeding their expenditure, affording a reasonable hope of a permanent establishment, they thought they might solicit a royal charter of incorporation ; and having applied to his majesty for that purpose, he was pleased to accede to their request. This measure, however, which was intended to consolidate the body of artists, was of no avail : on the contrary, it was probably the cause of its dissolution ; for in less than four years a separation took place, which led to the establishment of the



Royal academy, and finally to the extinction of the incorporated society. The charter was dated January 26th, 1765 ; the secession took place in October, 1768 ; and the Royal academy was instituted December 10th in the same year." Professorships were likewise established in connexion with the academy. Dr Johnson was appointed professor of ancient literature, and Goldsmith professor of ancient history. These distinctions, however, were merely honorary ; and Goldsmith somewhat whimsically observed of his : " There is no salary annexed ; and I took it rather as a compliment to the institution than any benefit to myself. Honours to one in my situation are something like ruffles to a man that wants a shirt." Reynolds, who was elected president, and knighted on the occasion, received his honours with great satisfaction, and volunteered those admirable 'Discourses' on art which he afterwards gave to the world in a collected form, and which still constitute the best body of critical instruction that the artist possesses ; they are, to use the words of Sir Thomas Lawrence, " golden precepts, which are now acknowledged as canons of universal taste." The delivery of these discourses was not particularly happy, considering the great taste of the speaker in other respects. His deafness prevented his being well able to modulate his voice. Northcote was of opinion that the real cause was, " that as no man ever felt a greater horror at affectation than he did, so he feared to assume the orator, lest it should have that appearance ; he therefore naturally fell into the opposite extreme, as the safest retreat from what he thought the greatest evil.—It is related, that on one of the evenings when he delivered his discourse, and when the audience was, as usual, numerous, and composed principally of the learned and the great, the Earl of C., who was present, came up to him, saying, ' Sir Joshua, you read your discourse in so low a tone, that I could not distinguish one word you said.' To which the president with a smile replied, ' That was to my advantage.' Sir Joshua's exertions to raise the character of the Academy were not confined to his discourses alone ; as from its first opening, until the year 1790, inclusive, it appears that he sent no less than two hundred and forty-four pictures to the various exhibitions."

In 1773 Sir Joshua visited Paris. On his return he visited Oxford, where he was received with distinction, and created a doctor of civil law at the same time with his friend Dr Beattie. The Ugolino was painted this year. Of this celebrated production of Sir Joshua's pencil, Allan Cunningham says, " The subject is contained in the *Comedia* of Dante, and is said by Cumberland to have been suggested to our artist by Goldsmith. The merit lies in the execution ; and even this seems of a disputable excellence. The lofty and stern sufferer of Dante appears on Reynold's canvass like a famished mendicant, deficient in any commanding qualities of intellect, and regardless of his dying children who cluster around his knees. It is indeed a subject too painful to contemplate ; it has a feeling too deep for art, and certainly demanded a hand conversant with severer things than the lips and necks of ladies, and the well-dressed gentlemen of England. It is said to have affected Captain Cooke's Omiah so much that he imagined it a scene of real distress, and ran to support the expiring child. The duke of Dorset paid the artist four hundred guineas, and took home the picture. His next piece, the *Children in the Wood*, arose from an acci-



dent. A beggar's infant, who was his model for some other picture, overpowered by continuing long in one position, fell asleep, and presented the image of one of the babes, which he immediately secured. No sooner had he done this than the child turned in its sleep, and presented the idea of the other babe, which he instantly sketched, and from them afterwards made the finished picture. Accident often supplies what study cannot find; for nature, when unrestrained, throws itself into positions of great ease and elegance." In 1775 Johnson sat to him. The portrait represents him as reading with the book raised almost close to his eye. This was very displeasing, Northcote tells us, to Johnson, who, when he saw it, reproved Sir Joshua for painting him in that manner and attitude, saying, "It is not friendly to hand down to posterity the imperfections of any man." Sir Joshua himself esteemed it as characterizing the person represented, and therefore as giving additional value to the portrait. Of this circumstance Mrs Thrale says, "I observed that he would not be known by posterity for his defects only, let Sir Joshua do his worst:" and when she adverted to his own picture painted with the ear-trumpet, and done in this year for Mr Thrale, she records Johnson to have answered, 'He may paint himself as deaf as he chooses; but I will not be blinking Sam.'

On the 12th of May 1776, says Northcote, "I took my leave of Sir Joshua Reynolds, to take my chance in the world, and we parted with great cordiality. He said I was perfectly in the right in my intentions, and that he had been fully satisfied with my conduct whilst I had been with him; also, that he had no idea I should have staid with him so long, 'but now,' added Sir Joshua, 'to succeed in the art, you are to remember that something more is to be done than that which did formerly; Kneller, Lely, and Hudson, will not do now.' I was rather surprised to hear him join the former two names with that of Hudson, who was so evidently their inferior as to be out of all comparison."

Sir Joshua now lived in dignity, and even splendour. He had raised his price to fifty guineas, and was employed to as great an extent as he chose to accept commissions. The latter part of his life was little varied. He visited Flanders, and wrote an account of his tour, chiefly professional in its information and strictures. In 1784 he succeeded Ramsay as painter to the court. In the following year he executed his picture of the Infant Hercules strangling the serpents, for the empress of Russia. His next performances of celebrity were some designs for Alderman Boydell's edition of Shakspeare, amongst which the most celebrated is the Death of Cardinal Beaufort.

In July, 1789—up to which period Sir Joshua had, with the exception of a slight paralytic stroke in 1782, enjoyed almost uninterrupted health—he felt a sudden decay of sight in his left eye. While finishing the portrait of the marchioness of Hertford, says Allan Cunningham, "he laid down the pencil, sat a little while in mute consideration, and never lifted it more." He made his appearance in the academy, for the last time, in 1790, when he took leave of the students, in an address, in which he expressed his enthusiastic admiration of Buonarrotti, saying: "I should desire that the last words which I should pronounce in this Academy, and from this place, might be the name of Michael Angelo." Sir Joshua died, after a confinement of three months, on the 23d of



like Minervas or Junos, though they had naturally the dispositions of Venus or of Danæ; and Reynolds, who had equal loveliness and infinitely more purity to portray, indulged his beauties with the same kind of deification. In truth, it is only worthy of a smile.

"The portraits of Reynolds are equally numerous and excellent, and all who have written of their merits have swelled their eulogiums by comparing them with the simplicity of Titian, the vigour of Rembrandt, and the elegance and delicacy of Vandyke. Certainly, in character and expression, and in manly ease, he has never been surpassed. He is always equal—always natural—graceful—unaffected. His boldness of posture and his singular freedom of colouring are so supported by all the grace of art—by all the sorcery of skill—that they appear natural and noble. Over the meanest head he sheds the halo of dignity; his men are all nobleness, his women all loveliness, and his children all simplicity: yet they are all like the living originals. He had the singular art of summoning the mind into the face, and making sentiment mingle in the portrait. He could completely dismiss all his preconceived notions of academic beauty from his mind, be dead to the past and living only to the present, and enter into the character of the reigning beauty of the hour with a truth and a happiness next to magical."

### William Robertson, D. D.

BORN A. D. 1721.—DIED A. D. 1793.



THIS eminent historian was the son of a Scottish clergyman. He was born at Borthwick in Mid Lothian, in the year 1721, and received the rudiments of education at Dalkeith grammar-school. In 1733 he removed with his family to Edinburgh, on his father being appointed one of the ministers of that city. Having passed his preliminary studies at the university of Edinburgh, he entered the divinity-hall, and, in 1741, received license to preach. In 1743 he was presented to the living of Gladsmuir, in East Lothian. The emoluments of this country-charge did not exceed £100 per annum; yet he contrived not only to support himself respectably upon it, but also to afford board and education to his six sisters and a younger brother, all of whom, by the death of their parents, were thrown nearly destitute upon his hands at this juncture.

In 1751 Mr Robertson entered into the married state. He had now acquired considerable reputation as a preacher, and was considered one of the ablest speakers in the General Assembly. His defence of his friend Home, who held a parochial charge in the same county, but had incurred the censure of not a few of his brethren for having written the tragedy of Douglas, was a remarkably able and eloquent pleading. On the 1st of February, 1759, the public was surprised and delighted by the appearance of his 'History of Scotland' during the reigns of Queen Mary and James VI. He had not formed the plan of this work until after his settlement at Gladsmuir; but he had devoted himself to it with unremitting industry, and its success far exceeded his most sanguine expectations. Before the end of the first month, he was desired



by his publisher to prepare a second edition; and he lived to witness the fourteenth edition called for. Horace Walpole, Warburton, Hume, and almost all the leading literary characters of the day, hastened to compliment and congratulate the author. "Every ear is fatigued," said the historian of England, in a letter to Mr Robertson, "by noisy, and endless, and repeated praises of the History of Scotland." "I believe," he adds, "there is scarce another instance of a first performance being so near perfection."

Previous to the publication of the 'History of Scotland,' Mr Robertson had been presented, by the magistrates of Edinburgh, to one of the city churches: with the success of that work, preferments crowded upon him. In the same year he was appointed chaplain of Stirling castle; in 1761, he was named one of his majesty's chaplains in ordinary for Scotland; in 1762, he was chosen principal of the university of Edinburgh; and, in 1764, the office of historiographer royal for Scotland was revived in his favour, with a salary of £200 per annum attached to it. The next historical work published by Mr Robertson, was his 'History of Charles V.:' but before engaging in the preparation of this work, he is known to have seriously meditated a History of England. His friend Hume had already executed such a task in a masterly manner; but he was of opinion that the two works would not prejudice each other; that both "might maintain their own rank; have their own partizans; and possess their own merit, without hurting each other." It is known too, that government encouraged the design; but ultimately, and perhaps fortunately for the fame of the clerical historian, the projected history of England was abandoned for another, but a splendid subject, and one too in which he had no rival already in the field. 'The History of the Reign of the Emperor, Charles V.,' was first published in three volumes quarto, in 1769. His friend Hume was again the first to congratulate him on the new laurels he had acquired by this noble specimen of historical composition; he said that it nearly stood alone in its own department of literature for elegance, dignity, and philosophical acumen; and that it excelled, in a sensible degree, his former performance. Voltaire also hastened to express his unbounded admiration of the new work; and the empress of Russia sent the author a snuff-box set with brilliants, as a mark of her esteem and approbation. Mr Dugald Stewart is of opinion, that of all Dr Robertson's works, his Charles V. is "that which unites the various requisites of good writing in the greatest degree."

After an interval of eight years, Dr Robertson produced his 'History of America,' in two volumes quarto. Of this work, Mr Stewart says: "Although it contains many passages, equal, if not superior, to any thing else in his writings, the composition does not seem to me to be so uniformly polished as that of his former works; nor does it always possess, in the same degree, the recommendations of conciseness and simplicity." The greatest blot in this work, and one which unfortunately affects, in a serious degree, the historian's character itself, is the disposition which perpetually reveals itself throughout his pages, to palliate or apologise for the atrocities committed by the Spaniards in their American conquests. The Spanish court expressed their gratitude to their apologist, by causing him to be elected a member of the Royal academy of history at Madrid. It has been alleged that the kindness



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## Mr. Robertson, B. I.

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...did not exceed £100 per annum; yet  
...support himself respectably upon it, but  
...to his six sisters and a younger  
...of their parents, were thrown into  
...poverty.

In 1751 Mr Robertson con-  
acquired considerable reputation  
of the ablest divines in  
friend B.  
...



by his publisher to prepare a second edition. As soon as we can the fourteenth edition called for. Hume's success has been vain, and that we and almost all the leading literary characters of the age have thrown and culled his sup-  
 compliment and congratulate me. The historian of England, in a letter to Hume, says, "I have read your History of England, and I find it to be a work of endless, and repeated praise of the History of England. He adds, "there is scarce another work so near perfection."

Previous to the publication of the History of England, Hume was born A.D. 1794. His son had been presented, by the Duke of Devonshire, to the living of a city churches: with the success of which he was not long in obtaining. In the same year he was appointed to the office of secretary of the grand duke. He died in 1761, he was named one of the judges of the law, but afterwards Scotland; in 1762, he was appointed to the office of secretary of the law, and especially burgh; and, in 1764, the office of secretary of the law, and especially burgh. His first dramatic piece, 'Polly', was revived in his favour, and he was named. In the succeeding year he profited. The next historical work was published in 1756, in conjunction with Garrick, 'History of Charles V.' which was published. When Foote retired from the Haymarket, he is known to have been his share, and for several years managed His friend Hume had in the community with considerable success. He ner; but he was of course a man of letters, an accomplished classical scholar, and other; that both "Hume" and "Garrick" were the writers of comedy.

tizans; and possess the same qualities. It is known too, that government was not the only perhaps fortunately the only one of the history of England, and one too in the history of England.

Walpole, Earl of Orford. He was born A.D. 1718.—DIED A.D. 1797. He was the third son of Sir Robert Walpole, occupied the eyes of the world which commanded in- the display of the faculties of his mind, and he may in its own day the world with that claim on its attention which not acquired without delay, disappointment, and in the year 1718, and educated at Eton school, dated with Gray. Both entered the university in the year 1734, and Walpole, who was a member of the 2d of February, 1738, the earliest of the verses in memory of King Henry VI. the 17th of February, 1738, a piece which may be ranked at the aggre- At college he is said to have in- as to join his friend Ashton in pray- He soon, however, changed his course to overturned enthusiasm, did which an argumentative or reflecting reported to have said: "Fontenelle's words, first rendered me an infidel. His are, in my opinion, irreconcil- any, uncom- and in re- mainly require- and finally believe that



of the Spanish court, is supplying him with materials for this performance, seduced him into this unworthy compromise.

Dr Robertson's historical labours closed with the publication, in 1791, of 'An Historical Disquisition concerning the Knowledge which the Ancients had of India.' He was now in his sixty-eighth year; and although this performance exhibits no marks of age and declining faculties, yet his health had now begun to give way, and he soon after retired to his country-seat in the neighbourhood of Edinburgh, where he died on the 11th of June, 1793.

"The general strain of Dr Robertson's compositions," says Mr Dugald Stewart, "is flowing, equal, and majestic; harmonious beyond that of most English writers, yet seldom deviating in quest of harmony into inversion, redundancy, or affectation." "The histories of Robertson," says another critic, "abound in the finest descriptions, the most pleasing delineations of character, the most dignified and judicious mixture of reflections; and, more especially, they are distinguished by a style of narration, at once manly, copious, and easy. But all these descriptions, delineations, reflections, and even this narrative itself, are too general for practical use and application. The politician and political economist will search those writings in vain for the accurate details of fact which they have a right to expect from one who investigates the subjects of particular men and nations. We will not, by any means, go so far as to say, with Johnson, that the substance of Robertson's works is like a guinea wrapt up in a wool pack; but we think that the mass of the historian's gold has come from a mint, where the beauty of the die is rather more attended to than the accuracy of the marks which prevent falsification, and give the coin its uses and currency. In this instance, indeed, there is no light weight; but he who possesses the powers of ornament may give base metals a similar appearance. In plain terms, Dr Robertson appears to have studied grace and dignity more than usefulness. He has chosen those features of every figure which he could best paint, rather than those which were most worthy of the pencil. His buildings are more remarkable for that symmetry and those ornaments which would please a common observer, than for the Doric strength which adapts them for lasting use; that internal arrangement which is necessary to the purposes of inhabitancy, or even that accuracy of proportion in the external parts, which is as much required by the eye of a learned architect, as chasteness of ornamental design. The charms of Robertson's style, and the full flow of his narration, which is always sufficiently minute for ordinary readers, will render his works immortal in the hands of the bulk of mankind. But the scientific reader requires something more than periods which fill his ear, and general statements which gratify by amusing: he even requires more than a general text-book,—a happy arrangement of intricate subjects, which may enable him to pursue them in their details. It is not always enough that proportions should be stated by general terms of comparison. A period may look finer for the want of figures; and common readers will certainly be satisfied with the words more and less. Those who alone, as Lord Bolingbroke says, deserve the name of historical readers, require to be told how much more and how much less. When we repair to the works of Robertson for the purpose of finding facts, we are instantly carried away by the stream of his narrative, and



forget the purpose of our errand to the fountain. As soon as we can stop ourselves, we discover that our search has been vain, and that we must apply to those sources from which he drew and culled his supplies."<sup>1</sup>

### George Colman.

BORN A. D. 1733.—DIED A. D. 1794.

GEORGE COLMAN, the Elder, was born at Florence, in the year 1733. His father was British resident at the court of the grand duke. He graduated at Oxford in 1758, and studied for the law, but afterwards forsook the dry profession of jurisprudence for literature, and especially the department of the drama. In 1760, his first dramatic piece, 'Polly Honeycomb,' was acted at Drury-lane. In the succeeding year he produced 'The Jealous Wife;' and, in 1756, in conjunction with Garrick, 'The Clandestine Marriage.' When Foote retired from the Haymarket theatre, Colman purchased his share, and for several years managed the affairs of that dramatic community with considerable success. He died in August, 1794. He was an accomplished classical scholar, and holds a respectable place among the writers of comedy.

### Horace Walpole, Earl of Orford.

BORN A. D. 1718.—DIED A. D. 1797.

HORACE WALPOLE, the third son of Sir Robert Walpole, occupied from his birth a station in the eyes of the world which commanded immediate attention to every display of the faculties of his mind, and he may be said to have entered the world with that claim on its attention which less fortunate men have not acquired without delay, disappointment, and labour. He was born in the year 1718, and educated at Eton school, where he became acquainted with Gray. Both entered the university of Cambridge about the year 1734, and Walpole, who was a member of King's college, wrote on the 2d of February, 1738, the earliest of his avowed productions, verses in memory of King Henry VI. the founder of that institution,—a piece which may be ranked at the aggregate merit of university prize poems. At college he is said to have indulged in religious enthusiasm so far as to join his friend Ashton in praying with the prisoners in the castle. He soon, however, changed his opinions, and, with the natural reverse to overturned enthusiasm, did not limit himself to the scepticism which an argumentative or reflecting mind might have chosen. He is reported to have said: "Fontenelle's dialogues on the plurality of worlds, first rendered me an infidel. Christianity and a plurality of worlds are, in my opinion, irreconcilable. . . . Atheism I dislike. It is gloomy, uncomfortable; and, in my eye, unnatural and irrational. It certainly requires more credulity to believe that there is no God, than to believe that there is. This fair crea-

<sup>1</sup> Edinburgh Review, vol. ii. pp. 240, 241.



tion, those magnificent heavens, the fruit of matter and chance! O, impossible! I go to church sometimes in order to induce my servants to go to church. I am no hypocrite. I do not go in order to persuade them to believe what I do not believe myself. A good moral sermon may instruct and benefit them. I only set them an example of listening, not of believing."<sup>1</sup>

In the summer of the year 1738, having arrived at majority, he was appointed inspector-general of the exports and imports, which office he afterwards exchanged for that of usher of the exchequer, a less troublesome duty, which required the appending of very few signatures excepting those required to draw the salary. His father being then at the height of power, and like a patriot resolved to throw his children on their country, was busy in procuring sinecures for his family. That portion of them which fell to the lot of Horace, consisting of five several offices, produced, according to calculations from his own admissions, £3,900, while the commissioners of inquiry reckoned them at £6,300,<sup>2</sup> and his biographers, probably with a nearer approach to truth, generally name his income as amounting to about £5,000 a-year. It is at all events known that all that was left him as a hereditary fortune by his father was £5,000, of which only £1,000 was ever paid; and that the elegant luxuries of Strawberry-hill were maintained from situations for which he has been lavish before the public in praise of the generosity and disinterestedness of his father.<sup>3</sup> Walpole appears to have had no early desire to shine as a politician, and being called upon neither by ambition nor necessity to shape to himself a steady course through life, his pursuits were desultory, and the powers of his mind untried. He left his father during the most active period of his administration, proceeding to France in March 1739, when he was accompanied by Gray in a ramble over various parts of the continent. In May 1741, these uncongenial spirits had a dispute at Reggio, which terminated in a dissolution of their friendship,—a circumstance of which Walpole candidly accepts the blame, on the very complacent ground that he should have spared a weaker brother and allowed latitude to the peculiar temper of Gray. It is to his honour to add, that although no longer the friend, he did not condescend to become the enemy of the illustrious poet. On his return from the continent, Walpole entered the brief and unimportant theatre of his political existence, by being chosen in June, 1741, as representative of the borough of Callington in Cornwall: commencing his career in that parliament which overthrew the greatness of his father. The only active part which he undertook in the debates was a single act of filial propriety and affection,—an answer to the motion on the 23d March, 1742, for an inquiry into the conduct of Sir Robert Walpole.<sup>4</sup>

His subsequent political acts may here be briefly traced. If a mind so versatile and fickle can be said to have adopted any political principles, it is apparent that he was long opposed to the enemies of his father, although he finally became reconciled to and even on friendly

<sup>1</sup> Walpoliana, vol. i. pp. 75, 76.

<sup>2</sup> Vide a clever party-examination of the subject, Quarterly Review, vol. xix. p. 8.

<sup>3</sup> 'Account of my conduct relative to the places I hold under Government.' Works, vol. ii. p. 364.

<sup>4</sup> Vide copy of his speech in the introduction to his 'Memoirs of the last ten years of the Reign of George II.' p. 17.



terms with many of them, while he turned his chief wrath against those he looked upon as insidious friends. Among the former were Grenville and Pitt, and of the latter the two Pelhams and Lord Hardwicke : of Mr Pelham he could frequently speak with calmness, even with a tinge of praise,—but his brother the duke of Newcastle never received anything at his hands but the most loathing contempt, expressed at every suiting opportunity with Protean variety of bitterness. He used to compare the respective merits of the two brothers with those of his father and his uncle Horace, as parallel cases, drawing the degree of eminence in favour of his father. His uncle he considered as one of those who had betrayed or deserted Sir Robert ; and no other reason can be assigned for his enmity to the amiable Lord Hardwicke than the intimacy between that peer and his own relative. Family pride, one of the strongest guides of his conduct, has not prevented him from characterizing his epistles and memoirs with a fund of fractious abuse of his uncle and his family. “His mind,” he says, “was a strange mixture of sense allayed by absurdity, wit by mimicry, knowledge by buffoonery, bravery by meanness, honesty by selfishness, impertinence by nothing.” On another occasion he speaks of the family as follows : “I must now notify to you the approaching espousals of the most illustrious Prince Pigwiggin (so he termed his cousin) with Lady Rachel Cavendish, third daughter of the duke of Devonshire : the victim does not dislike it ! My uncle makes great settlements, and the duke is to get a peerage for Pigwiggin, upon the foot that the father cannot be spared out of the house of commons. Can you bear this old buffoon making himself of consequence, and imitating my father !”<sup>5</sup> The versatility of his political feelings is shown in his alternate abuse and praise of Fox,—abuse and praise, indeed, in which he has reached the highest flight of political wavering by making them simultaneous ; for while he purposely prepared a supplementary number of the ‘World,’ bestowing fulsome praise on that gentleman, his memoirs during the same period continually stamp his name with the brand of ridicule and censure.<sup>6</sup> His relative, General Conway, was the only person to whom as a friend or a political supporter he remained steadfast. He publicly defended him in ‘A Counter-address to the public on the late dismission of a general officer,’<sup>7</sup> and it has been maintained, not without justice, that the uninterrupted, and always affectionate correspondence between the cousins, from 1740 to 1784, proves that Horace Walpole was not entirely destitute of a feeling of friendship. That the sluices of his heart, however firmly they might have been shut to his rivals in literature and the arts, could be opened to a man of noble birth, his own relation, is indeed evident from several portions of this correspondence. “Nothing,” he writes his friend in 1744, “could prevent my being unhappy at the smallness of your fortune, but its throwing it into my way to offer you to share mine. As mine is so precarious by depending on so precarious a constitution, I can only offer you the immediate use of it. I do that most sincerely. My places still (though my Lord W. has cut off three hundred pounds a-year to save himself the trouble of

<sup>5</sup> Letters to Sir Horace Mann, vol. ii. p. 324.

<sup>6</sup> ‘A World Extraordinary,’ Works, i. p. 190. vide Memoirs.

<sup>7</sup> Works, vol. ii. p. 549.



signing his name ten times for once,) bring me in near two thousand pounds a-year. I have no debts,—no connections: indeed no way to dispose of it particularly. By living with my father, I have little real use for a quarter of it. I have always flung it away all in the most idle manner. But, my dear Harry, idle as I am, and thoughtless, I have sense enough to have real pleasure in denying myself baubles, and in saving a very good income to make a man happy, for whom I have a just esteem and most sincere friendship.”<sup>8</sup>

In 1747 he sat as member for his hereditary borough of Castle-Rising. In January, 1751, he was so far the friend of the minister as to move the address in the house of commons.<sup>9</sup> In the April following he made an application to Mr Pelham to extend the post of collectorship of the customs, which depended on the lives of his two brothers, to his own life;<sup>10</sup> the request was refused, and the month of May found him, by the admission of his own memoirs, the opponent of the ministry. In 1753, when the education of the prince of Wales was a favourite handle to the opposition, he allows himself to have been the author of a fabricated memorial which bore to have been subscribed by several persons of high rank and influence, reprobating the dangerous method of education which was presumed to be pursued by the governors of the heir apparent.<sup>11</sup> In 1757 he made use of his influence and powers of invective in defence of the unfortunate Admiral Byng,—a measure in which it has been questioned whether he was chiefly urged by a sense of justice, or a feeling of opposition to the enemies of the admiral; and during the same year he recommended to Fox a plan for destroying the influence of the duke of Newcastle, by procuring from the king a *carte blanche* to Pitt, for the disposal of the treasury-offices and dissolving the parliament.<sup>12</sup> Much about the same period he accepted the Chiltern hundreds, in order to succeed his cousin, just become Lord Walpole, in the representation of Lynn Regis, “the corporation of which had such reverence for his father’s family, that they would not bear distant relations while he had sons living.”<sup>13</sup> In 1767 he voluntarily closed his political career by a letter addressed to the mayor of Lynn, announcing his resignation on account of his disgust at the progress of ministerial corruption, which the son of Sir Robert Walpole fears “will end in the ruin of this constitution and country!”<sup>14</sup>

Let us now turn from his politics to his literature and the subjects in which he indulged his taste. In the earlier years of his manhood he wrote several fugitive morsels of poetry, which, though reprinted in his works, have fallen into deserved oblivion. In 1746 he wrote a ‘Scheme for taxing Message-cards and Notes,’—a joint satire on fashion and legislation, which, along with many similar attempts from his pen, fails to please from the assumed gravity having too close a resemblance to reality. In 1747 he wrote a description of the mansion-house of Houghton, under the title ‘Odes Walpolianæ;’ and in 1753 commenced a series of articles in the ‘World,’ which, though at the period of their appearance the subjects of conversation in the fashionable world, are

<sup>8</sup> Works, vol. v. p. 17.

<sup>9</sup> Memoirs.

<sup>10</sup> Works, vol. ii. p. 264.

<sup>11</sup> Memoirs, vol. i. p. 262.

<sup>12</sup> Ibid. p. 222.

<sup>13</sup> Unpublished Letter, quoted Preface to Memoirs, p. 14.

<sup>14</sup> Walpoliana, Biographical Sketch, p. 18.



not now likely to attract much attention. But in this portion of his memoirs we must not omit an event which occupies an important feature in his life—whether as a man of literature or of taste—the construction of his celebrated mansion of Strawberry-hill. In 1747 he purchased, at Twickenham, a small cottage which had been built by Mrs Chenevix, the proprietor of a toyshop as celebrated in the fashionable world as the mansion of her noble successor afterwards became. He describes it himself “a little new farm that I have taken just out of Twickenham. The house is so small that I can send it you in a letter to look at: the prospect is as delightful as possible, commanding the river, the town, and Richmond park, and being situated on a hill, descends to the Thames through two or three little meadows, where I have some Turkish sheep and two cows, all studied in their colours for becoming the view.”<sup>15</sup> Here he amused himself for some time in planting wood, and in planning devices in Gothic architecture which might strike the attention without the addition of the massive profusion of the original Gothic,—a task in which he succeeded to a considerable extent. The library and dining-parlour were built in 1753; the gallery, round tower, great cloister, and cabinet, in 1760 and 1761. He filled this model with antiquities and works of art, not for the purpose of acquiring fame as a patronizer of artists, but to procure the much less admired reputation of being the proprietor of their labours.

But the chief event in the history of Strawberry-hill is the establishment of a private press, from which some of the odes of Gray, and almost all of Walpole's own works first issued. Here, in 1768, he printed and distributed among his chosen friends fifty copies of ‘The Mysterious Mother,’ the solitary work in which he has shown the presence of a great intellect. That a person possessed of the taste, discernment, and desire of fame, which so amply characterized Horace Walpole, should have chosen a plot so laboriously redolent in all that is disgusting and revolting, is a problem not to be easily solved. The example of Ford, who deprived the world of his noblest effort by a crime against taste not so complicated, might have taught him to beware of an attempt which has effectually sealed up the better part of his fame: for few who know Horace Walpole, know him as the author of the noblest tragedy of the age. In almost every other portion of his writings he has struck the human passions, even the most absorbing of them, with a light though sometimes venomous weapon; but here he has called them up in all their terrors, and chosen their methods of operation with the energy and applicability of one who had made them the subject of his serious meditations; nor is he wanting in those nervous outpourings of the mind which seemed to have departed from English poetry since the days of the early dramatists. That a work so powerful and full of mind should have been the mere effect of imitation—as some who have compared it with the other works of the author have presumed—is a theory not easily to be believed. The limited number of copies of the ‘Mysterious Mother’ excited considerable curiosity and anxiety to be acquainted with its contents. In 1783 some one possessed of a copy commenced a series of extracts from it in Woodfall's Public Advertiser. Walpole sent a letter to the publisher, ear-

<sup>15</sup> Letters to Sir Horace Mann, vol. ii. p. 293.



neatly requesting that the extracts might be discontinued, offering to remunerate the publisher for the supposed loss which might so be caused, and making his usual statement of carelessness of literary fame, and a wish that such a work might not be published to the world and known as his: he was at the very same period printing the 'Mysterious Mother' for an edition of his works, which his death prevented him from completing. His avowed contempt of literary fame was one of the most curious parts of his very artificial character: he was everlastingly avowing it, and accompanying his avowals with new works.

His 'Historic Doubts on the Life and Reign of King Richard the III.' is a work of some research, which has been the means of demolishing a few prejudices; but the references are in some cases erroneous, and he has endeavoured to show his contempt of the prejudices of others, by displaying counter-prejudices of his own. He gave this production to the world with an easy carelessness as to its reception; but he visited Hume with acrimony for having answered some portions, and was more unreasonably censorious on poor Guthrie, who had been so unfortunate as to anticipate the better parts of his argument. The Rev. Mr Masters wrote some 'Remarks' on this work, which were admitted into the transactions of the Antiquarian society. Walpole wrote 'Observations' on these remarks, and ceased to have any connection with the society, of which he had been previously a zealous member.<sup>16</sup> His many attempts to disclaim literary ambition have only served satisfactorily to prove that he was inordinately possessed of it; but his pride would not allow him to drudge for fame,—it was the ambition that Horace Walpole should be so great in all things that he could stoop to touch what others aspired to embrace. The catalogue of royal and noble authors stands as a species of apology for the son of a great prime minister defiling his hands with author's ink; and in the extreme barrenness of the field he has at least produced rational precedents for whatever is vapid, idle, and uninvestigated in his own productions. The 'Anecdotes of Painters and of Engravers' present us with a richer field, both as to the method and the matter; but here he was preceded by a careful working literary man, and the finished touches of critical elegance, with a light sprinkling of acidity, were perhaps all he added to the investigations of Vertue. In a literary life of Walpole it is necessary to notice the 'Castle of Otranto,' more on account of the popularity it achieved than the critical praise it deserves. This production he ushered into the world as a translation of an Italian romance. The imposture, we believe, was not detected; for, in presenting a plain and unexplained story of superstition, with no illustration of a moral truth, and no interesting picture of the human intellect working under the effects of some known national superstition, he did not exceed in literary merit the works of the middle ages. When preserving the mystery of its authorship he very aptly said of it himself, "It was fit for nothing but the age in which it was written."<sup>17</sup> In a letter to his friend Cole he describes a dream on which he founded the general outline of the romance. He mentions that he finished it in less than two months. He is elsewhere made to say: "I wrote the 'Castle of Otranto' in eight

<sup>16</sup> Nichol's Literary Anecdotes, vol. i. p. 690.

<sup>17</sup> Letter to Hannah More: Works, vol. v. p. 580.



days, or rather eight nights; for my general hours of composition are from ten o'clock at night till two in the morning, when I am sure not to be disturbed by visitants."<sup>18</sup>

It remains for us now to notice two similar branches of his writings, which will be attached to his name as long as it exists—his Letters and his Memoirs. The former covering a considerable period, and addressed to numerous individuals, form a vast mass of literary matter. They are the pure emanations of his varying thoughts, and full of life. But these effervescences of his thoughts contain little feeling; all the passing events of the time hurry past each other without distinguishing marks—the death of his great father and of his dog Patapan are mentioned in the same letter in terms pretty similar. Had Chatterton seen the heartlessness of these productions, he would not have fallen into the mistake of applying to Walpole as the patron of genius. There is one point, however, in which the writer does enter with heart, both in the Memoirs and the Letters—the low scandal of the court; in this he indulges with indiscriminate luxuriance. Yet he could abstractly express very noble sentiments. Take the following specimen, where, speaking of the prospect of a war with France in 1744, he says: "As a man I feel my humanity more touched than my spirit. I feel myself more an universal man than an Englishman! We have already lost seven millions of money and thirty thousand men in the Spanish war; and all the fruit of all this blood and treasure is the glory of having Admiral Vernon's head on alehouse signs! For my part, I would not purchase another duke of Marlborough at the expense of one life. How I should be shocked, were I a hero, when I looked on my own laurelled head on a medal, the reverse of which would be widows and orphans! How many such will our patriots have made!"<sup>19</sup> The 'Memoirs of the last ten years of the Reign of George II.' were carefully concealed from those who might have detected and resented the falsehoods of the author, and thrown unchallenged on a later age. The memorandum, bearing date 19th August, 1790, forbidding them to be looked at until the son of Lady Waldegrave, who should be earl of Waldegrave, reached the age of 25 years, was duly attended to, and this receptacle of foul thoughts was not exposed to the light until 1822.<sup>20</sup> The general character of this work much resembles that of his letters.

Towards the latter end of his days, Horace Walpole was afflicted with fits of an hereditary gout which a rigid temperance failed to remove. In 1791, by the death of his nephew, he succeeded to the title of Orford, at a period of his life when the pride of title, and the influence of increased fortune, had no charms for him, and the toils of additional greatness overbalanced the pleasures. He died at Berkeley square, on the 2d of March, 1797, in the eightieth year of his age, leaving his printed works and manuscripts to his friend Mr Berry and his two daughters, and the tenancy of his mansion of Strawberry-hill to Mrs Damer.

<sup>18</sup> Walpoliana, vol. i. p. 22.

<sup>19</sup> Letters to Sir Horace Mann, vol. ii. p. 9.

<sup>20</sup> Introduction to the Memoirs.



## Thomas Linley.

BORN A. D. 1735.—DIED A. D. 1795.

THIS very eminent musician and composer was originally a carpenter. His musical talents accidentally attracted the notice of Mr Chilcot, organist at Bath, who procured for him instructions in the theory and practice of music, and had the gratification of seeing his pupil take a high rank amongst British musicians. His principal compositions are 'Zelima and Azore,' 'The Camp,' 'The Spanish Rivals,' and 'The Strangers at Home.' He also wrote several glees and canzonets, and accompaniments to the original airs in 'The Beggar's Opera.' His compositions are distinguished for delicacy, simplicity, and tenderness.

His son Thomas Linley, the younger, born at Bath in 1756, was likewise distinguished for his musical talents, and in the opinion of no less an authority than Mozart, would, had he lived a few years longer, have risen to great eminence in the musical world. At seventeen he composed an anthem in full score, which was sung in Worcester cathedral, at the meeting of the three choirs, on the 8th of September, 1773. After having completed his musical studies at Florence he returned to England, and became the leader of his father's concerts and oratorios at Bath. As a theatrical composer, he obtained great applause by the share he had with his father in the opera of 'The Duenna,' and the music which he wrote for 'The Tempest,' on its revival at Drury Lane theatre; where he led the band, when his father and Sheridan (his brother-in-law) were proprietors. But his most delightful production was the music to Dr Lawrence's Ode on the Witches and Fairies of Shakspeare; which was performed at Drury Lane the first year of his appearance in that orchestra. "The rich variety of the contrast in the witch and fairy music," says the author of the 'Dictionary of Musicians,' "the wild solemnity of the one, and the sportive exuberance of the other, keep the attention alive from the first bar of the overture, to the close of the ode." This promising young man was drowned on the 7th of August, 1778, by the upsetting of a boat on a piece of water at Grimsthorpe, the seat of the duke of Ancaster.

## Josiah Wedgewood.

BORN A. D. 1730.—DIED A. D. 1795.

THE father of this ingenious person was a Staffordshire potter. He possessed a small entailed estate, but Josiah being a younger son, was left to push his way in the world for himself. This he did most profitably for his country as well as himself, by directing his exclusive attention to his father's business, and the improvement of the art. It was about the year 1760 that he began to carry into operation the results of his discoveries and researches in what might be designated the chemistry of pottery; and in 1763 he obtained his first patent for a superior kind of ware which received the name of Queen's ware.



Hitherto the Staffordshire potteries had produced no article at all approaching in fineness of texture, durability, and elegance of appearance to this new ware; the tables of our gentry were chiefly indebted to French skill for their services of china and earthen-ware. Mr Edgewood's invention, however, was speedily patronised by the queen and the nobility, and soon drove the foreign ware out of the English market. Its materials consisted of the finest white clays of Devon and Dorsetshire, mixed with ground flint, and coated with a vitreous glazing. Continuing his experimental researches, with the able assistance of his partner Mr Bentley, he afterwards introduced several other beautiful manufactures into the trade. Among these were: 1st, Terra cotta, resembling porphyry, granite, and other siliceous stones; 2d, Basaltes, a black porcelain, capable of resisting the action of acids and fire, and receiving a fine polish; 3d, A white porcelain of the same properties as the preceding; 4th, Jasper, a white porcelain of exquisite beauty, and capable of receiving through its whole substance, from the mixture of metallic calces, the same colour which these calces give to glass or enamel in a state of fusion; 5th, Bamboo, or cane-coloured biscuit porcelain; and 6th, A porcelain biscuit of excessive hardness, approaching to that of agate, and well-adapted for the formation of mortars and other vessels exposed to great pressure. Not contented with the discovery of new materials for his art, Mr Wedgewood directed much of his attention to the improvement of the forms and embellishments of his ware: and his fine taste enabled him, in this respect also, to communicate a great impulse to the manufacture. Indeed, the beautiful and classical forms which were for the first time introduced into our English potteries under his auspices, may be considered as having exerted no small influence over the entire national taste, vitiated as it had been by the contemplation of the monstrous Chinese outlines, and tasteless and unsymmetrical forms from the Dutch and French potteries.

Mr Wedgewood had originally received a very limited education; but the habits of his mind were vigorous, and he ultimately acquired an eminent degree of scientific as well as practical knowledge. His communications to the Royal society were highly esteemed; and his invention of the pyrometer, or instrument for measuring high degrees of heat, was a valuable boon conferred on chemistry. To his energy and enterprise his native county is greatly indebted for the improvement of its facilities of trade and communication. He was the original projector of the Grand Trunk canal, uniting the rivers Trent and Mersey, and enabling the potters of Staffordshire to obtain their materials from Devonshire, Dorset, and Kent, at a low charge of transit. The scheme of this canal was opposed by a very strong party both in and out of parliament; but the indefatigable perseverance of its projectors triumphed over all obstacles. He was also the founder of 'The General Chamber of the Manufacturers of Great Britain.'

He died in 1795 in possession of an immense fortune, the produce of his own industry and enterprise, an extensive scientific reputation, and an unblemished character.



## John Sibthorp.

BORN A. D. 1758.—DIED A. D. 1796.

THIS eminent botanist was the youngest son of Dr Humphrey Sibthorp, Oxford professor of botany. He was educated at Oxford, and obtained a Radcliffe travelling fellowship. He then went to Edinburgh, where he studied medicine, and afterwards visited France and Switzerland. In 1783 he succeeded his father as professor of botany at Oxford. In 1784 he visited Germany, whence he set out, by way of Italy, for Greece. His object in all these journeys was the extension of that science to whose cultivation he had devoted his life; and especially, in so far as Greece was concerned, the illustration of the writings of the ancient botanist, Dioscorides.

The first sketch of his '*Flora Græca*,' which comprises about eight hundred and fifty plants, "may be considered," says the author, "as containing only the plants observed by me, in the environs of Athens, on the snowy heights of the Grecian Alp Parnassus, on the steep precipices of Delphis, the empurpled mountains of Hymettus, the Pentele, the lower hills about the Piræus, the olive grounds about Athens, and the fertile plains of Boeotia. The future botanist, who shall examine this country with more leisure, and at a more favourable season of the year, before the summer sun has scorched up the spring plants, may make a considerable addition to this list. My intention was to have travelled by land through Greece; but the disturbed state of this country, the eve of a Russian war, the rebellion of its bashaws, and the plague at Larissa, rendered my project impracticable." Dr Sibthorp, subsequently, made numerous additions to the above catalogue, so that the number of species collected, from an investigation of all his manuscripts and specimens for the materials of his '*Prodromus Floræ Græcæ*,' amounts to about three thousand.

In 1789 he was elected a member of the Royal society. In 1794 he set out on a second tour to Greece, his object still being the extension of his favourite science. In this excursion he made the complete circuit of the Morea, and greatly enriched his Greek Flora. Unfortunately, he caught a severe cold during his travels, from the effects of which he never recovered. He returned to England in the autumn of 1795, and died at Bath in the month of February, 1796. He left, by his will, a freehold estate to the university of Oxford, for the purpose of first publishing his '*Flora Græca*,' in ten folio volumes, with one hundred coloured plates in each, and a *Prodromus* of the same work, in octavo, without plates. When these were published, the annual sum of £200 was to be paid to a professor of rural economy, and the remainder of the rents of the estate applied to the purchase of books for the professor. He also left to the university the whole of his collections, drawings, and books of natural history, botany, and agriculture.



## Edward Gibbon.

BORN A. D. 1737.—DIED A. D. 1794.

THE celebrated historian of the 'Decline and Fall of the Roman Empire' was born at Putney, on the 27th of April, 1737. His father was a private gentleman of fortune. In his ninth year he was sent to a private academy, and, in his eleventh, was placed at Westminster school. His health proving delicate he was removed from the latter seminary, and placed under the private tuition of Mr Francis, the well-known translator of Horace. In April, 1752, he was matriculated of Magdalen college, Oxford, where he spent fourteen months in a very profitless manner: not that he was devoid of capacity or application, but, according to his own account, for want of proper tutorage, and skilful and vigilant professors.

While at Oxford he fancied himself made a convert to the Roman Catholic faith by the perusal of Bossuet's 'Exposition of the Catholic Doctrine,' and the works of Parsons the Jesuit. In the sketch he has left us of himself he says: "To my present feelings, it seems incredible that I should ever believe that I believed in transubstantiation. But my conqueror oppressed me with the sacramental words, 'This is my body;' and dashed against each other the figurative half-meanings of the protestant sects. Every objection was resolved into omnipotence; and, after repeating, at St Mary's, the Athanasian creed, I humbly acquiesced in the mystery of the real presence." On his arrival in London, he was admitted a member of the Romish church, in June, 1753. His father was highly indignant at his religious conversion, and sent him, in consequence, to Lausanne, in Switzerland, where he resided in the house of Mr Pavillard, and "spent nearly five years with pleasure and profit." His tutor, who was a Calvinistic minister, spared no effort to recover him from his Papistical errors; and his exertions, aided by the mature reflections of his pupil, were at length successful. "The various articles of the Romish creed," says our author, "disappeared like a dream; and, after a full conviction, on Christmas-day, 1754, I received the sacrament in the church of Lausanne." During his stay in this city, he made rapid progress in his studies; and, besides opening a correspondence with the chief literati of the continent, acquired a knowledge of French and Italian, and perfected his acquaintance with the Greek and Latin languages. Speaking of his first residence at Lausanne, he says: "Whatever have been the fruits of my education, they must be ascribed to the fortunate banishment which placed me at Lausanne. If my childish revolt against the religion of my country had not stripped me in time of my academical gown, the five important years so liberally improved in the studies and conversation of Lausanne, would have been steeped in port and prejudice among the monks of Oxford." To his classical acquirements while at Lausanne, he added the study of Grotius, Puffendorf, Locke, Montesquieu, and Pascal. In the midst too of his studies and reading he contrived to fall in love with a young lady, of whom he has left us the following account: "I saw," he says, "and loved. I found her learned, without pedantry; lively in



conversation; pure in sentiment; elegant in manners. She permitted me to make her two or three visits in her father's house. I passed some happy days there in the mountains of Burgundy, and her parents honourably encouraged the connection. In a calm retirement, the gay vanity of youth no longer fluttered in her bosom. She listened to the voice of truth and passion, and I might presume to hope I had made some impression on a virtuous heart. At Crassy and Lausanne, I indulged my dream of felicity; but, on my return to England, I soon discovered that my father would not bear of this strange alliance. After a painful struggle, I yielded to my fate. I sighed as a lover; I obeyed as a son: my wound was insensibly healed by time, absence, and the habits of a new life. My cure was accelerated by a faithful report of the tranquillity and cheerfulness of the lady herself; and my love subsided into friendship and esteem. A rich banker of Paris, a citizen of Geneva, had the good fortune and good sense to discover and possess this inestimable treasure; and, in the capital of taste and luxury, she resisted the temptation of wealth, as she had sustained the hardships of indigence. The genius of her husband has exalted him to the most conspicuous station in Europe; and Mademoiselle Curchod is now the wife of M. Necker."

In 1758 he received permission to return home. His father received him with kindness, and left him to consult his own tastes in the future employment of his time. Fortunately for his literary career he found it difficult to establish himself in an extensive and general acquaintance, which flung him upon his books for entertainment and mental occupation. "I had not been endowed," he says, "by art or nature, with those happy gifts of confidence and address, which unlock every door and bosom." To his books then he gave himself up by a kind of necessity; and from this period he began to accumulate that immense and multifarious erudition which was to support him through the composition of his great work.

In 1761 he appeared for the first time as an author in a small volume entitled '*Essai sur l'étude de la Littérature.*' It was written in the French language, and attracted considerable attention in Paris; in England it was scarcely noticed. To amuse himself and gratify his father, he now accepted a commission in a militia regiment; but "a wandering life of military servitude" did not approve itself altogether to his genius and habits, though he retained his commission till the regiment was disbanded in 1763, and was afterwards pleased to hint that the historian of the Roman empire was somewhat aided in his magnificent task by the military knowledge he had acquired while a captain of the Hampshire grenadiers! During his military service his active mind would not allow him to remain altogether without a master-object. Hume and Robertson were gaining rich trophies in the field of historical literature, and the young soldier was even then ambitious of emulating their example. He tells us, that, among the subjects which suggested themselves to him as fit themes for him to exercise his pen upon, were the expedition of Charles VIII. into Italy,—the crusade of Richard I.,—the Barons' wars against John and Henry III.,—the history of the Black Prince,—the life of Sir Philip Sydney,—of the marquess of Montrose,—of Sir Walter Raleigh,—the history of Swiss liberty,—and the history of Florence under the Medici.



In 1763 he again visited the continent. From Paris he proceeded to Lausanne, where he formed acquaintance with Mr Holroyd, afterwards Lord Sheffield, who subsequently became the editor of his works. After a stay of eleven months amongst his old friends, he proceeded to Italy. It was at Rome, as "he sat musing amongst the ruins of the capitol, while the bare-footed friars were singing vespers in the temple of Jupiter, the idea of writing the decline and fall of the city first started to his mind." He returned from Italy in 1765, and again entered the militia—to please his father—as lieutenant-colonel commandant; but resigned the situation on the death of his father, in 1770. The interval between these periods was passed by him, partly in the country, and partly in London, where, in conjunction with other travellers, he established a weekly convivial meeting under the name of 'The Roman Club.' Alluding to this period of his life, he says, "I lamented that, at the proper age, I had not embraced the lucrative pursuits of the law or of trade, the chances of civil office or India adventure, or even the fat slumbers of the church." Still his active mind was making fresh acquisitions, all of a kind which fitted him for his great approaching task. By way of preparatory trial, perhaps, in the winter of 1767, he sketched the first book of a History of the Revolution in Switzerland; in the same year, in conjunction with a learned Swiss, he published a few Nos. of a literary periodical in French, under the title '*Memoires Literaires de la Grand Bretagne.*' His next performance was '*Critical Observations on the Sixth book of the Æneid.*' The object of this tract was to confute the arrogant Warburton in his hypothesis of the descent of Æneas to hell. It was an easy task in competent hands; but the selection of such an antagonist indicated great confidence in his own powers on the part of Gibbon.

In 1775 Gibbon was elected member of parliament for Liskeard. He was now actively engaged upon his great work, and did not allow his new duties to encroach greatly upon his historical labours. "At the outset," he says, "all was dark and doubtful; even the title of the work, the true era of the decline and fall of the empire, the limits of the introduction, the division of the chapters, and the order of the narrative; and I was often tempted to cast away the labour of seven years;" "three times did I compose the first chapter, and twice the second and third, before I was tolerably certain of their effect." At length, on the 17th of February, 1776, the first volume of '*The Decline and Fall of the Roman Empire*' was given to the public. Its success was instantaneous and decided; congratulations were showered upon him from every side; and, what gratified him most, both Hume and Robertson hastened to compliment him on his performance. A very able writer in the '*Eclectic Review*,' in an elaborate and pious article upon Gibbon's '*Miscellaneous Works*,' has given it as his opinion that our historian had a decided advantage over his two great contemporaries in his subject. "It would be mere waste of time," says he, "to do more than solicit the attention of our readers to the question, in order to convince them how far a history of England, or that of a single though striking reign in the annals of Scotland, or even that of the hero Charles V. and the Reformation, with the noble appendage of America,—how far such subjects are excelled in grandeur by the '*Decline and Fall of the Roman Empire.*' Whatever relates to the fortunes of that immense political



fabric, must necessarily command the attention of every reader, merely because it does relate to it. For, should we even suppose one so ignorant as barely to know, in general, that so vast and powerful an empire did once exist in a state of enviable prosperity, and that at present scarce a vestige of it remains,—with what silent attention would he listen to the narration of that man who should engage to lead him, step by step, through every intermediate scene of decay, from the one state to the other! But, if we suppose the reader to be possessed of some literature, who then can describe with what breathless eagerness of expectation such a one would attend a companion, who should offer to conduct him in safety, through the almost chaotic gulf which separates the two smiling regions of Ancient and Modern history? And, what adds much to our author's merit in this instance, his subject did not fall to him by chance. It was his own deliberate choice. It will appear from the publication now before us how long he hesitated, how profoundly he meditated, how often he tried, how many other subjects he adopted and rejected, before he finally fixed upon that which now furnishes so solid a foundation for his fame. A devout mind may even be pardoned for starting the question, whether the subject were not designed him by Divine Providence, so evidently were his studies directed to his great object, long before it became his decided choice. And, as the accidental fall of an apple supplied our immortal philosopher with the first germ of his theory of universal gravitation, so did the accidental contemplation of the Eternal City in ruins generate in the mind of our great historian the first clear hint of pursuing her, through her gradual fall, from the height of power and majesty to that state of feebleness and neglect in which he then beheld her."

Mr Gibbon was not, however, permitted to enjoy his laurels in peace. His disingenuous attack upon Christianity, contained in the 15th and 16th chapters of his history, called up a host of indignant vindicators of religion, amongst whom were Dr Watson, afterwards bishop of Landaff, Mr Davis of Oxford, Dr Priestley, and Sir David Dalrymple. The historian affected to treat them all with contempt, with the exception of Dr Watson, whose unanswerable 'Apology for Christianity' compelled his respect as well as defied his powers of refutation.

On the dissolution of North's ministry, Gibbon turned his thoughts again towards Lausanne; and, in September 1783, he once more established himself at that favourite spot with his library around him, which he brought from England for the purpose of completing his history before he should return to his native country. In four years he completed his task. "It was," he says, "on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy, on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my history,



the life of the author might be short and precarious. I will add two facts, which have seldom occurred in the composition of six, or at least five, quartos: First—My rough manuscript, without any intermediate copy, has been sent to press. Second—Not a sheet has been seen by any human eyes, excepting those of the author and the printer. The faults and merits are exclusively his own." With the manuscript copy of these volumes he set out for England, where he remained until their publication, a few weeks after which he again returned to Lausanne, probably intending to spend the remainder of his life there. From this resolution, however, the events of the French revolution appear to have deterred him. He again returned to England in May, 1793. Towards the close of that year he became seriously diseased by hydrocele, the result of an old rupture, under the effects of which he suddenly sank on the 15th of January, 1794.

We cannot sum up our historian's merits in a more useful and satisfactory manner than in the language of the Eclectic reviewer already quoted: "If the historian would be luminous," says this anonymous writer, "he must be quite familiar with his subject. The pages of Gibbon have been pronounced luminous by no trifling authority, and that in the presence of an august assembly, whose undissenting silence may be taken for assent. Judge, then, what powers, as well as labours, are supposed before a man can be thoroughly acquainted with such an extent of story, so diversified in whatever can diversify a subject of that kind. Our other historians had indeed some variety of laws and manners to contend with; but, after all, the one never goes far out of England, and the other rarely for any length of time leaves the precincts of modern Europe; (for when we are speaking of events properly historical, America must be put out of the question;) while Gibbon, besides what relates to other parts of the world, had to trace Europe through a total and radical change in its religion, its geography, and its languages. With what prodigious diversity of manners was he bound to make himself familiar, who had a subject so various and extensive to illustrate. When Robertson at one time proposed taking for his subject the age of Leo X. and the revival of arts, he was soon induced to lay aside all thought of it, when reminded by his friend Hume, that he could not possibly have or acquire the intimate acquaintance with the imitative arts, which he would find absolutely requisite, if he would do perfect justice to his subject. How many subjects of equal difficulty with this had Gibbon to study, before he could worthily commence historian of the Roman empire. But then, he made the best possible use of his time and opportunities. In the closet he read and extracted books; in society he observed and studied men; and even when engaged in the camp as a militia-officer, he embraced the occasion of making himself familiar with military tactics. One subject, and only one, he never examined to the bottom; but on the head of religion, as we shall treat it at large hereafter, we shall say no more at present. But what, after all, is the real state of the case? Is Mr Gibbon indeed a luminous writer? In some respects undoubtedly he is; in others, the praise of luminousness must be refused him. If we attend to the different branches of his subject, by the light of the Roman critic's rule—

—'cui lecta potenter erit res,  
Nec facundia deseret hunc, nec lucidus ordo;'



we shall be enabled to make the requisite distinction. There are two points of view in which he was sufficiently versed in the scenes he describes to treat them luminously. On the grand and leading features of his history he appears to have profoundly meditated, until they presented themselves to his mind in the clearest and most distinct order. What may be termed the separate acts of the piece, are indeed exhibited in a masterly manner. As specimens we would adduce the preliminary survey of the Roman empire in its prosperity : likewise the manner in which the connection is traced between that empire and the new Persian ; the various migrations of the Goths and Vandals, and especially those of the Huns. It is impossible to have read Gibbon, without obtaining an increased clearness in our view of the several grand changes of the civilized world, by means of which ancient and modern history are linked together. Again : by indefatigable study of such writers as describe the manners and customs of the several countries and ages, which constitute the varying scene of his history, he had become so intimately acquainted with the modes of thinking and acting peculiar to those times and countries, as to have almost attained the clearness of a contemporary author. He enters, and enables his reader to enter, not into the thoughts only, but into the very feelings of the different characters which he describes. A familiar acquaintance of the emperor Julian, for instance, could scarcely have described with greater precision whatever constitutes the chief interest of that important reign. But in what may more properly be called historical painting, he is not equally happy. Rarely does he present to us those affecting pictures in which a whole train of action seems to pass before our eyes. In this respect he is greatly inferior to his two northern rivals. Their histories are read with an interest which is quite independent on the desire of information. We are imperceptibly drawn along by the mere charm of the story ; and, having once entered upon their works, cannot easily be persuaded to lay them aside. But Gibbon is read as a task ; a pleasing task indeed,—at times perhaps an engaging one,—but still a task."

"Of the style of our author," says the same critic, "the prevalent feature is art. Not only is it highly laboured, but it exhibits marks of art and labour in its whole structure. Mr Gibbon's acknowledged character as a writer, among his friends, seems to have been, that there was no thought, however original or complicated, which he could not force to assume a decent verbal dress :

'If you have thoughts and can't express them,  
Gibbon will teach you how to dress them,'—

was said of him by those who knew him well. But he did not possess what is justly considered as the perfection of art, the talent of concealing it. In all his works, and especially in his history, the traces of the tool are every where visible. He appears to have taken Tacitus for his model, and like that author, to have aimed continually at making his words say as much as possible. It is indeed astonishing, how he contrives to express the minutest shade of a thought, by an unusual collocation, or more emphatic use of common words ; and what a multiplicity of views he has the art to combine in the same sentence. His vindication of himself against the misinterpretation of some of his phrases, gave him



an opportunity of pointing out in those particular cases, how very delicately they were poised. We may give as an instance the word *accused*, which, according to his own explanation, was purposely employed without addition, to signify that the martyr Nemesion might or might not be guilty of robbery. The bishop Eusebius presumed, on the authority of the centurion under whom the reputed delinquent served, that he was innocent; the Pagan magistrate who passed sentence upon him, presumed, as a Pagan, that he was guilty. One thing only was certain—he was accused. But Mr Gibbon's style, to be rightly and fully appreciated, ought to be studied. A single reading will seldom give us a thorough conception of all he means to convey. On a repeated perusal, when the whole connexion has become tolerably familiar to the mind, new light breaks in upon us; and we are surprised to find the entire thought, with all its appurtenances, much richer than we had at first apprehended."

## Robert Burns.

BORN A. D. 1759.—DIED A. D. 1796.

ROBERT BURNS was born on the 25th day of January, 1759, in the parish of Alloway, a short distance from the town of Ayr in Scotland. He was of humble parentage, his father being a small farmer, who won his bread by the daily labour of his own hands. In his sixth year, Robert, the eldest child of the family, was sent to school, where he was taught to read and write, and became a good English scholar, though, to use his own words, "it cost the schoolmaster some thrashings." To these acquirements he afterwards added a knowledge of French, together with the elements of Latin and Geometry.

He early evinced a taste for reading, in which it was his good fortune to be encouraged by his parents, who, though poor and struggling hard to maintain their family, knew and appreciated the value of knowledge, and were nobly solicitous to bestow a decent education on their children. Among the books which our future poet had read before he attained his 17th year, he has himself enumerated the following: Salmond's and Guthrie's Geographical Grammar, The Spectator, Tooke's Pantheon, Locke's Essay on the Understanding, Stackhouse's History of the Bible, British Gardener's Directory, Taylor's Scripture Doctrine of Original Sin, Hervey's Meditations, Derham's Physico and Astro-Theology, and several of our English poets. The latter were the decided favourites in this list. Blind Harry's rude metrical Life of Sir William Wallace, and a Miscellaneous Collection of Songs, which had come into his possession, formed his earliest poetical readings. Allan Ramsay's Poems, including his exquisite pastoral of the 'Gentle Shepherd,' and the poems of Robert Fergusson, 'The Seasons' of Thomson, Pope's works, and some of Shakspeare's plays, were all greedily and oft perused by him, before he had ever composed a single stanza. He could not therefore be regarded as uneducated or illiterate; his mind was early stored with such knowledge as lay within his reach; he had as much learning, probably, as Shakspeare himself, to commence authorship upon; and better models than the immortal dramatist to



form his ear and train his fancy, before he conceived the idea of rivalling Ramsay and Fergusson, the most popular of his own country's bards.<sup>1</sup>

Robert was approaching the close of his sixteenth year, when he first "committed the sin of rhyme." The occasion of his first effort at poetry, was a juvenile attachment to "a bonnie, sweet, sonsie lass." "I was not so presumptuous," he says, "as to imagine that I could make verses like printed ones, composed by men who had Greek and Latin; but my girl sung a song, which was said to be composed by a small country laird's son on one of his father's maids, with whom he was in love; and I saw no reason why I might not rhyme as well as he: for, excepting that he could shear sheep, and cast peats—his father living in the moorlands—he had no more scholar-craft than myself. Thus with me began my love and poetry." The production thus alluded to is the little ballad commencing—

"Oh! once I loved a bonnie lass"—

which Burns himself has characterized as "a very puerile and silly performance;" yet, it has been justly remarked by Mr Lockhart, it contains, here and there, lines of which he need hardly have been ashamed at any period of his life.

Long after the conception of his first youthful passion—which, he assures us, was as pure as a poet's first love should be—Robert Burns remained a youth of gentle and rather retiring habits. In 1781, we find him expressing himself, in a letter to his father, in the following correct and dignified strain of feeling and expression: "My health is nearly the same as when you were here, only my sleep is a little sounder, and on the whole I am rather better than otherwise, though I mend by very slow degrees. The weakness of my nerves has so debilitated my mind, that I dare neither review past wants, nor look forward into futurity; for the least anxiety or perturbation in my breast produces most unhappy effects on my whole frame. Sometimes, indeed, when for an hour or two my spirits are a little lightened, I glimmer a little into futurity; but my principal, and indeed my only pleasurable employment is looking backwards and forwards in a moral and religious way; I am quite transported at the thought, that ere long, perhaps very soon, I shall bid an eternal adieu to all the pains, and uneasiness, and disquietudes of this weary life; for I assure you I am heartily tired of it; and if I do not very much deceive myself, I could contentedly and gladly resign it.

'The soul, uneasy, and confined at home,  
Rests and expatiates in a life to come.'

It is for this reason I am more pleased with the 15th, 16th, and 17th verses of the 7th chapter of Revelation, than with any ten times as many

<sup>1</sup> With the known extent of Burns' juvenile reading before us, we are at a loss to understand upon what principles Mr Carlyle, in his celebrated article on Lockhart's Life of Burns, in the 48th volume of the Edinburgh Review, should persist in representing him as entirely a self-taught genius,—who owed nothing to the existing literature of his country; but who sprung forward at a sudden bounce "from the deepest obscurity," and snatched the palm of poesy "without help, without instruction, without model, or with models only of the meanest sort." This is not true; and, perhaps if it were, it would not greatly detract from the merits and fame of Burns.



verses in the whole Bible, and would not exchange the noble enthusiasm with which they inspire me for all that this world has to offer. As for this world, I despair of ever making a figure in it. I am not formed for the bustle of the busy, nor the flutter of the gay. I shall never again be capable of entering into such scenes. Indeed I am altogether unconcerned at the thoughts of this life. I foresee that poverty and obscurity probably await me, and I am in some measure prepared, and daily preparing to meet them." This letter, says Dr Currie, "written several years before the publication of his poems, when his name was as obscure as his condition was humble, displays the philosophic melancholy which so generally forms the poetical temperament, and that buoyant and ambitious spirit, which indicates a mind conscious of its strength. At Irvine, Burns at this time possessed a single room for his lodgings, rented perhaps at the rate of a shilling a-week. He passed his days in constant labour, as a flaxdresser, and his food consisted chiefly of oatmeal, sent to him from his father's family. The store of this humble though wholesome nutriment, it appears, was nearly exhausted, and he was about to borrow till he should obtain a supply. Yet even in this situation his active imagination had formed to himself pictures of eminence and distinction. His despair of making a figure in the world, shows how ardently he wished for honourable fame; and his contempt of life, founded on this despair, is the genuine expression of a youthful and generous mind. In such a state of reflection and of suffering, the imagination of Burns naturally passed the dark boundaries of our earthly horizon, and rested on those beautiful creations of a better world, where there is neither thirst, nor hunger, nor sorrow, and where happiness shall be in proportion to the capacity of happiness." In a letter to his old school-master, under the date of 15th January, 1783, he begins to reveal something of a more ambitious and impatient spirit; he appears conscious of the possession of strength, and anxious to put it forth, yet hardly knowing where or how to begin: "I seem," he says, "to be one sent into the world, to see and observe; and I very easily compound with the knave who tricks me of my money, if there be any thing original about him, which shows me human nature in a different light from any thing I have seen before. In short, the joy of my heart is to 'study men, their manners, and their ways;' and for this darling subject, I cheerfully sacrifice every other consideration. I am quite indolent about those great concerns that set the bustling, busy sons of care agog; and if I have to answer for the present hour, I am very easy with regard to any thing further. Even the last, worst shift of the unfortunate and the wretched does not much terrify me: I know that even then, my talent for what country folks call 'a sensible crack,' when once it is sanctified by a hoary head, would procure me so much esteem, that even then I would learn to be happy. However, I am under no apprehensions about that; for though indolent, yet so far as an extremely delicate constitution permits, I am not lazy; and in many things, especially in tavern matters, I am a strict economist; not, indeed, for the sake of the money; but one of the principal parts in my composition is a kind of pride of stomach; and I scorn to fear the face of any man living: above every thing, I abhor as hell, the idea of sneaking in a corner to avoid a dun—possibly some pitiful, sordid wretch, who in my heart I despise and detest. 'Tis this, and this alone, that endears



economy to me. In the matter of books, indeed, I am very profuse. My favourite authors are of the sentimental kind, such as Shenstone, particularly his 'Elegies;' Thomson; 'Man of Feeling'—a book I prize next to the Bible; 'Man of the World;' Sterne, especially his 'Sentimental Journey;' Macpherson's 'Ossian,' &c.; these are the glorious models after which I endeavour to form my conduct, and 'tis incongruous, 'tis absurd to suppose that the man whose mind glows with sentiments lighted up at their sacred flame—the man whose heart distends with benevolence to all the human race—he 'who can soar above this little scene of things'—can he descend to mind the paltry concerns about which the terræfilial race fret, and fume, and vex themselves! O how the glorious triumph swells my heart! I forget that I am a poor, insignificant devil, unnoticed and unknown, stalking up and down fairs and markets, when I happen to be in them, reading a page or two or mankind, and 'catching the manners living as they rise,' whilst the men of business jostle me on every side, as an idle incumbrance in their way."

From the circulation of a few manuscript songs and rhyming epistles, the name and reputation of a poet began at last to attach to Robert Burns; while, unfortunately for his own peace, he also became distinguished in the rustic circle of his acquaintances for his wit and convivial pleasantry. Meanwhile his prospects in Scotland became more and more clouded; the farm of Mossiel, which he now rented in company with his brother, disappointed their expectations, and he found himself on the eve of bankruptcy. He now resolved to go to Jamaica as an overseer; and in order to provide himself with the means of defraying his passage, some of his friends prevailed on him to publish a few of his poems. A subscription was proposed, and was earnestly promoted by some gentlemen who were glad to interest themselves on behalf of poetical merit; it was soon crowded with the names of a considerable number of the inhabitants of Ayrshire, who, says a correspondent of the *Monthly Magazine* for March, 1797, "sought not less to gratify their own passion for Scottish poetry, than to encourage the wonderful ploughman. At Kilmarnock, were the poems of Burns, for the first time, printed. The whole edition was quickly distributed over the country. It is hardly possible,"—this contemporary of our poet goes on to say,—"to express with what eager admiration and delight they were every where received. They eminently possessed all those qualities which most invariably contribute to render any literary work quickly and permanently popular. They were written in a phraseology, of which all the powers were universally felt; and which being at once antique, familiar, and now rarely written, was hence fitted to serve all the dignified and picturesque uses of poetry, without making it unintelligible. The imagery, the sentiments, were at once faithfully natural and irresistibly impressive and interesting. Those topics of satire and scandal in which the rustic delights,—that humorous imitation of character, and that witty association of ideas familiar and striking, yet not naturally allied to one another, which has force to shake his sides with laughter,—those fancies of superstition, at which he still wonders and trembles,—those affecting sentiments and images of true religion, which are at once dear and awful to his heart,—were represented by Burns with all a poet's magic power. Old and young, high and low, grave and gay,



learned or ignorant, all were alike delighted, agitated, transported. I was at that time resident in Galloway, contiguous to Ayrshire, and I can well remember, how that even plough-boys and maid-servants would have gladly parted with the wages which they earned the most hardly, and which they wanted to purchase necessary clothing, if they might but procure the works of Burns. A copy happened to be presented from a gentleman in Ayrshire to a friend in my neighbourhood. He put it into my hands, as a work containing some effusions of the most extraordinary genius. I took it, rather that I might not disoblige the lender, than from any ardour of curiosity or expectation. 'An unlettered ploughman, a poet!' said I, with contemptuous incredulity. It was on a Saturday evening; I opened the volume, by accident, while I was undressing, to go to bed; I closed it not, till a late hour on the rising Sunday morn, after I had read over every syllable it contained." This publication realized a sum of about twenty pounds for the young poet. It came very seasonably, he says: "as I was thinking of indenturing myself for want of money to procure my passage. As soon as I was master of nine guineas—the price that was to waft me to the torrid zone—I took a steerage passage in the first ship that was to sail from the Clyde; for 'Hungry ruin had me in the wind.' I had been some days skulking from covert to covert, under all the terrors of a gaol; as some ill-advised people had uncoupled the merciless pack of the law at my heels. I had taken the last farewell of my few friends,—my chest was on the road to Greenock,—I had composed the last song I should ever measure in Caledonia—'The Gloomy night is Gathering Fast,'—when a letter from Dr Blacklock to a friend of mine, overthrew all my schemes, by opening new prospects to my poetic ambition."

No one can doubt the excellent motives which induced the amiable and ingenious Blacklock to take the young rustic bard by the hand, and introduce him into the society of the metropolis: yet who is there acquainted with Burns's melancholy history who does not regret the luckless hour in which he first put foot in Edinburgh? It was not necessary to fan the flame of his genius that he should move in the company of the rich, the learned, and the great over the face of the earth; he needed not the intoxicating fumes of flattery to inspire him for poetic effort; he was born a poet, and needed nothing external to himself to enable him to assert and maintain his birthright. Most truly as well as eloquently has Mr Carlyle written, in the article already referred to: "A man like Burns might have divided his hours between poetry and virtuous industry,—industry which all true feeling sanctions, nay prescribes, and which has a beauty, for that cause, beyond the pomp of thrones; but to divide his hours between poetry and rich men's banquets was an ill-starred and inauspicious attempt. How could he be at ease at such banquets? What had he to do there mingling his music with the coarse roar of altogether earthly voices, and brightening the thick smoke of intoxication with fire sent him from heaven?" It was in the beginning of the winter of 1786 that Burns came to Edinburgh. By Dr Blacklock he was received with every kindness, and soon introduced to the wide circle of the good old man's literary acquaintances. "It needs no effort of imagination," says Mr Lockhart, "to conceive what the sensations of an isolated set of scholars (almost all either clergymen or professors) must have been in the presence of this big-



boned, black-browed, brawny stranger, with his great flashing eyes, who, having forced his way among them from the plough-tail, at a single stride, manifested in the whole strain of his bearing and conversation, a most thorough conviction that in the society of the most eminent men of his nation, he was exactly where he was entitled to be; hardly deigned to flatter them by exhibiting even an occasional symptom of being flattered by their notice; by turns calmly measured himself against the most cultivated understandings of his time in discussion; overpowered the *bon mots* of the most celebrated convivialists by broad floods of merriment, impregnated with all the burning life of genius; astounded bosoms habitually enveloped in the thrice-piled folds of social reserve, by compelling them to tremble—nay to tremble visibly—beneath the fearless touch of natural pathos; and all this without indicating the smallest willingness to be ranked among those professional ministers of excitement, who are content to be paid in money and smiles for doing what the spectators and auditors would be ashamed of doing in their own persons, even if they had the power of doing it; and last, and probably worst of all, who was known to be in the habit of enlivening societies which they would have scorned to approach, still more frequently than their own, with eloquence no less magnificent; with wit, in all likelihood still more daring; often enough, as the superiors whom he fronted without alarm might have guessed from the beginning, and had, ere long, no occasion to guess, with wit pointed at themselves.”

A new edition of his poems was now loudly demanded. He sold the copy-right to Mr Creech for one hundred pounds; but his friends, at the same time, suggested and actively promoted a subscription for an edition to be published for the benefit of the author, ere the book-seller's right should commence. Those gentlemen who had formerly entertained the public of Edinburgh with the periodical publication of the papers of ‘The Mirror,’ having again combined their talents in producing ‘The Lounger,’ were at this time about to conclude this last series of papers; yet, before the Lounger relinquished his pen, he dedicated a number to a commendatory criticism of the poems of the Ayrshire bard. That criticism is now known to have been written by Lord Craig, one of the senators of the college of justice. The subscription-papers were rapidly filled; the ladies, especially, vied with one another who should be first to subscribe, and who should procure the greatest number of subscribers for the poems of a bard who was now, for some moments, the idol of fashion. The Caledonian Hunt—a gay club, composed of the most opulent and fashionable young men in Scotland—professed themselves the patrons of the Scottish poet, and eagerly encouraged the proposed re-publication of his poems. Six shillings was the subscription-money demanded for each copy, but many voluntarily paid half-a-guinea, a guinea, or two guineas; and it was supposed that the poet might derive from the subscription, and the sale of his copy-right, a clear profit of at least seven hundred pounds.

The bucks of Edinburgh, says the writer of the notice of Burns, which appeared so shortly after the poet's death in the Monthly Magazine, accomplished in regard to him that in which the boors of Ayrshire had failed. “After residing some months in Edinburgh, he began to estrange himself, not altogether, but in some measure, from the so-



ciety of his graver friends. Too many of his hours were now spent at the tables of persons who delighted to urge conviviality to drunkenness, in the tavern, in the brothel, on the lap of the woman of pleasure. He suffered himself to be surrounded by a race of miserable beings who were proud to tell that they had been in company with Burns, and had seen Burns as loose and as foolish as themselves. He now also began to contract something of new arrogance in conversation. Accustomed to be among his favourite associates what is vulgarly but expressively called 'the cock of the company,' he could scarcely refrain from indulging in similar freedom and dictatorial decision of talk, even in the presence of persons who could less patiently endure his presumption. Thus passed two winters, and an intervening summer, of the life of Burns. The subscription-edition of his poems, in the meantime appeared; and although not enlarged beyond that which came from the Kilmarnock press, by any new pieces of eminent merit, did not fail to give entire satisfaction to the subscribers. He at one time, during this period, accompanied for a few weeks, into Berwickshire, Robert Ainslie, Esq., a gentleman of the purest and most correct manners, who was accustomed to soothe the toils of a laborious profession, by an occasional converse with polite literature, and with general science. At another time he wandered on a jaunt of four or five weeks through the Highlands, in company with the late Mr William Nicol,—a man who had been before the companion and friend of Dr Gilbert Stuart,—who in vigour of intellect, and in wild yet generous impetuosity of passion, remarkably resembled both Stuart and Burns,—who, for his skill and facility of Latin composition, was perhaps without a rival in Europe,—but whose virtues and genius were clouded by habits of Bacchanalian excess."

We now behold Burns richer than perhaps he had ever dreamed of being in worldly substance; richer too in fame and in all that constitutes the external semblance of happiness; but poorer and more miserable at least than he had ever dreaded he might become: for he is now "maddened with the fever of mere worldly ambition, and through long years the disease will rack him with unprofitable sufferings, and weaken his strength for all true and nobler aims."<sup>2</sup> "He was now at last to fix upon a plan for his future life. He talked loudly of independence of spirit, and simplicity of manners; and boasted his resolution to return to the plough. Yet still he lingered in Edinburgh, week after week, and month after month,—perhaps expecting that one or another of his noble patrons might procure him some permanent and competent annual income, which should set him above all necessity of future exertion to earn for himself the means of subsistence,—perhaps unconsciously reluctant to quit the pleasures of that voluptuous town-life to which he had for some time too willingly accustomed himself. An accidental dislocation or fracture, confining him for some weeks to his apartment, left him leisure for serious reflection; and he determined to retire from town without longer delay. None of all his patrons interposed to divert him from his purpose of returning to the plough, by the offer of a small pension, or any sinecure place of moderate emolument, such as might have given him competence without withdrawing him from his poetical

<sup>2</sup> Carlyle.



studies. It seemed to be forgotten that a ploughman thus exalted into a man of letters, was unfitted for his former toils, without being regularly qualified to enter the career of any new profession ; and that it became incumbent upon those patrons who had called him from the plough,—not merely to make him their companion in the hour of riot,—not simply to fill his purse with gold for a few transient expenses,—but to secure him, as far as was possible, from being ever overwhelmed in distress, in consequence of the habits of life into which they had seduced him. Perhaps, indeed, the same delusion of fancy betrayed both Burns and his patrons into the mistaken idea that,—after all which had passed,—it was still possible for him to return to the homely joys and simple toils of undissipated rural life.

“In this temper of mind, and state of his fortune, a farm and the excise were the objects upon which his choice ultimately fixed for future employment and support. Mr Alexander Wood, the surgeon who attended him during the illness occasioned by his hurt, no sooner understood his patient’s wish to seek a resource in the service of the excise, than he effectually recommended the poet to the commissioners of excise ; and the name of Burns was enrolled in the list of their expectant officers. Peter Millar, Esq., of Dalswinton, deceived, like Burns himself, and Burns’s other friends, into an idea that the poet and exciseman might yet be respectable and happy as a farmer, generously proposed to establish him in a farm, upon conditions of lease which prudence and industry might easily render exceedingly advantageous. Burns eagerly accepted the offers of this benevolent patron ; and two of the poet’s friends were invited to survey a farm in Dumfriesshire which Mr Millar offered. A lease was granted to him at that annual rent which his own friends declared the due cultivation of his farm might easily enable him to pay ; what yet remained of the profits of his publication was laid out in the purchase of farm-stock ; and Burns, with his Jane,—whom he had now married,—took up their residence upon his farm. For a time all went well. The neighbouring farmers and gentlemen, pleased to obtain for an inmate among them the poet by whose works they had been so highly delighted, kindly sought his company and invited him to their houses. He himself found an inexpressible charm in sitting down beside his wife at his own fire-side,—in wandering over his own grounds,—in once more putting his hand to the spade and the plough,—in forming his inclosures, and managing his cattle. Even his engagements in the service of the excise did not, at the very first, threaten necessarily to debase him by association with the mean, the gross, and the profligate, to contaminate the poet, or to ruin the farmer.”

“But it could not be : it was not possible for Burns now to assume that soberness of fancy and passions,—that sedateness of feeling,—those habits of earnest attention to vulgar cares,—without which success in his new situation was not to be expected. A thousand difficulties were to be encountered and overcome,—much money was to be expended,—much weary toil was to be exercised, before his farm could be brought into a state of cultivation, in which its produce might enrich the occupier. The prospect before him was, in this respect, such as might well

<sup>3</sup> Monthly Magazine. No. XIX.



have discouraged the most stubbornly laborious peasant,—the most sanguine projector in agriculture; and much more, therefore, was it likely that this prospect should quickly dishearten Burns, who had never loved labour, and who was, at this time, certainly not at all disposed to enter into agriculture with the enthusiasm of a projector. Besides all this," says the writer in the *Monthly Magazine*, "I have reason to believe that the poet had made his bargain rashly, and had not duly availed himself of his patron's generosity. His friends from Ayrshire were little acquainted with the soil, with the manures, with the markets, with the dairies, with the modes of improvement in Dumfriesshire: they had set upon his farm rather such a value of rental as it might have borne in Ayrshire, than that which it could easily afford in the local circumstances in which it was actually placed. He himself had inconsiderately submitted to their judgment, without once doubting whether they might not have erred against his interests; and the consequence was, that he held his farm at too high a rent, contrary to his landlord's intention. The business of the excise too, as he began to be more and more employed in it, distracted his mind from the care of his farm, led him into gross and vulgar society, and exposed him to many unavoidable temptations to drunken excess such as he had no longer sufficient fortitude to resist. Amidst the anxieties, distractions, and seducements, which thus arose to him, home became insensibly less and less pleasing; even the endearments of his Jane's affection began to lose their hold on his heart; and he became every day less and less unwilling to forget in riot those gathering sorrows which he knew not to subdue. Mr Millar, and some other of his friends, would gladly have exerted an influence over his mind, which might have preserved him, in this situation of his affairs, equally from despondency and from dissipation. But Burns's temper spurned all control from his superiors in fortune. He resented, as an arrogant encroachment upon his independence, that tenor of conduct by which Mr Millar wished to turn him from dissolute conviviality, to that steady attention to the business of his farm without which it was impossible to thrive in it. His crosses and disappointments drove him every day more and more into dissipation; and his dissipation tended to enhance whatever was disagreeable and perplexing in the state of his affairs. He sunk by degrees into the boon companion of mere excisemen; and almost every drunken fellow who was willing to spend his money lavishly in the ale-house could easily command the company of Burns. The care of his farm was thus neglected; waste and losses consumed his little capital; he resigned his lease into the hands of his landlord; and finally retired with his family to the town of Dumfries, determining to depend entirely for the means of future support upon his income as an excise-officer."

Yet during these unfortunate years of farming his talents and powers of observation seem to have suffered no eclipse; his fancy remained unimpaired; and many of his finest compositions were the production of this period of his life,—particularly his wild and humorous tale of 'I am o'Shanter,' and those exquisite songs, and re-castings of old Scottish ballads which he contributed to Thomson's collection of national songs and melodies, and for which, in the pride of conscious inspiration, he refused to accept of any pecuniary emolument, choosing rather to make his task a labour of love only.



The crisis of Burns's life was now arrived. From the period of his removal to Dumfries his dissipation became still more deeply habitual. Mr Carlyle has touched upon the last years of the unfortunate poet's life with great beauty of thought, and a profound discrimination of the moral and intellectual features of the sinking man. "Flushed with irregular excitement, exasperated alternately by contempt of others, and contempt of himself, Burns was no longer regaining his peace of mind, but fast losing it for ever. There was a hollowness at the heart of his life, for his conscience did not now approve what he was doing. Amid the vapours of unwise enjoyment, of bootless remorse, and angry discontent with fate, his true loadstar, a life of poetry with poverty, nay, with famine if it must be so, was too often altogether hidden from his eyes. And yet he sailed a sea, where, without some such guide, there was no right steering. Meteors of French politics rise before him, but these were not his stars. An accident this, which hastened, but did not originate, his worst distresses. In the mad contentions of that time, he comes in collision with certain official superiors; is wounded by them; cruelly lacerated, we should say, could a dead mechanical implement, in any case, be called cruel: and shrinks in indignant pain, into deeper self-seclusion, into gloomier moodiness than ever. His life has now lost its unity: it is a life of fragments; led with little aim beyond the melancholy one of securing its own continuance,—in fits of wild false joy, when such offered, and of black despondency when they passed away. His character before the world begins to suffer: calumny is busy with him; for a miserable man makes more enemies than friends. Some faults he has fallen into, and a thousand misfortunes; but deep criminality is what he stands accused of, and they that are not without sin, cast the first stone at him! For is he not a well-wisher of the French revolution, a Jacobin, and therefore in that one act guilty of all? These accusations, political and moral, it has since appeared, were false enough; but the world hesitated little to credit them. Nay, his convivial Mæcænases themselves were not the last to do it. There is reason to believe that, in his later years, the Dumfries aristocracy had partly withdrawn themselves from Burns, as from a tainted person, no longer worthy of their acquaintance. That painful class, stationed in all provincial cities, behind the outmost breastwork of gentility, there to stand siege and do battle against the intrusions of Grocerdom and Grazierdom, had actually seen dishonour in the society of Burns, and branded him with their veto: had, as we vulgarly say, *cut him*! We find one passage in this work of Mr Lockhart's, which will not out of our thoughts: 'A gentleman of that county, whose name I have already more than once had occasion to refer to, has often told me that he was seldom more grieved, than when riding into Dumfries one fine summer evening about this time to attend a county ball, he saw Burns walking alone, on the shady side of the principal street of the town, while the opposite side was gay with successive groups of gentlemen and ladies, all drawn together for the festivities of the night, not one of whom appeared willing to recognise him. The horseman dismounted, and joined Burns, who on his proposing to cross the street said: "Nay, nay, my young friend, that's all over now;" and quoted, after a pause, some verses of lady Grizzel Baillie's pathetic ballad:



"His bonnet stood ance fu' fair on his brow,  
His auld ane look'd better than mony ane's new;  
But now he lets't wear ony way it will hing,  
And casts himsell dowie upon the corn-bing.

O were we young, as we ance has been,  
We sud has been gallopping down on yon green,  
And linking it ower the lily-white lea!  
And weren a my heart light I wad die."

It was little in Burns's character to let his feelings on certain subjects escape in this fashion. He, immediately after reciting these verses, assumed the sprightliness of his most pleasing manner; and taking his young friend home with him, entertained him very agreeably till the hour of the ball arrived."

But we must hasten to the closing scene of the poet's life. He had been for some months confined by sickness, towards the close of the year 1795. In the month of January following, he imprudently exposed himself, and brought on a relapse, under the effects of which his constitution rapidly sunk. Sea-bathing for a while recruited him, and his friends began to flatter themselves with hopes of his recovery; but the hand of death was upon him; he was brought back to his own house under an accession of fever, and expired in three days thereafter, on the 21st of July, 1796.

The character of Burns, moral and literary, as a man and as a poet, has received very ample discussion and illustration, in the pages of Currie, Walker, Lockhart, Cunningham, and Hogg, who have all successively essayed the office of Burns's biographer, and that with great though of course unequal merit and success. We are inclined to think, however, with Mr Carlyle, that the real problem of Burns's biography, has not been adequately solved by any of these writers; that their biographies are deficient in a philosophical induction, from their own facts and documents, towards the true character of the man and bard. Mr Carlyle, as he was the first to point out the omission and defect, so he has also done the most to supply and rectify it, in that profound and highly original article of criticism, to which we have made such repeated reference in the course of our own brief notice. It is, indeed, to be regretted, that with such profound talents for the true exposition and analysis of character, he should choose to clothe his thoughts in so fuliginous a diction as that which pervades the article in question, though not quite to the same amount as in some of his other contributions to periodical criticism; nevertheless we refer our readers to the entire article, in full confidence that it will nobly repay an attentive perusal. With one further extract from it, we must conclude the present notice. "All that remains of Burns, the writings he has left, seem to us, as we hinted above, no more than a poor mutilated fraction of what was in him; brief, broken glimpses of a genius that could never show itself complete; that wanted all things for completeness: culture, leisure, true effort, nay, even length of life. His poems are, with scarcely any exception, mere occasional effusions, poured forth with little premeditation, expressing, by such means as offered, the passion, opinion, or humour of the hour. Never in one instance was it permitted him to grapple with any subject with the full collection of his strength, to fuse and mould it in the concentrated fire of his genius.



To try by the strict rules of art such imperfect fragments, would be at once unprofitable and unfair. Nevertheless, there is something in these poems, marred and defective as they are, which forbids the most fastidious student of poetry to pass them by. Some sort of enduring quality they must have : for, after fifty years of the wildest vicissitudes in poetic taste, they still continue to be read ; nay, are read more and more eagerly, more and more extensively ; and this not only by literary virtuosos, and that class upon whom transitory causes operate most strongly, but by all classes, down to the most hard, unlettered, and truly natural class, who read little, and especially no poetry, except because they find pleasure in it. The grounds of so singular and wide a popularity, which extends, in a literal sense, from the palace to the hut, and over all regions where the English tongue is spoken, are well worth inquiring into. After every just deduction, it seems to imply some rare excellence in these works. What is that excellence ? To answer this question will not lead us far. The excellence of Burns is, indeed, among the rarest, whether in poetry or prose ; but, at the same time, it is plain and easily recognised—his sincerity, his indisputable air of truth. Here are no fabulous woes or joys ; no hollow fantastic sentimentalities ; no wiredrawn refinings, either in thought or feeling : the passion that is traced before us has glowed in a living heart ; the opinion he utters has risen in his own understanding, and been a light to his own steps. He does not write from hearsay, but from sight and experience ; it is the scenes he has lived and laboured amidst that he describes : those scenes, rude and humble as they are, have kindled beautiful emotions in his soul, noble thoughts, and definite resolves ; and he speaks forth what is in him, not from any outward call of vanity or interest, but because his heart is too full to be silent. He speaks it, too, with such melody and modulation as he can ; ‘ in homely rustic jingle ; ’ but it is his own, and genuine. This is the grand secret for finding readers and retaining them ; let him who would move and convince others, be first moved and convinced himself. Horace’s rule, *Si vis me flere*, is applicable in a wider sense than the literal one. To every poet, to every writer, we might say : Be true, if you would be believed. Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition, of his own heart, and other men, so strangely are we all knit together by the tie of sympathy, must and will give heed to him. In culture, in extent of view, we may stand above the speaker, or below him ; but in either case, his words, if they are earnest and sincere, will find some response within us ; for in spite of all casual varieties in outward rank, or inward, as face answers to face, so does the heart of man to man.”

### James Macpherson.

BORN A. D. 1738.—DIED A. D. 1796.

‘ WHETHER it be true or not “ that Fingal lived, and that Ossian sung,” the editor or author of the Ossianic poems deserves a high place in our literature ; granting that these poems are, in respect of their claims to high antiquity, a gross deception ; still it must be allowed,



that the man who could plan and execute such a deception in the style, and with the success it has been done in this instance, was no common man. If Scotland never possessed a bard called Ossian, who sung the deeds of Fingal in strains worthy of that hero's prowess, she has at least in Macpherson a bard of no ordinary gifts, who has proved himself "capable not only of making an enthusiastic impression on every mind susceptible of poetical beauty, but of giving a new tone to poetry throughout all Europe,"—for such, unquestionably, was the first result of the publication of those extraordinary poems. Though some sneered, and many doubted; yet many more were enraptured at the discovery of a new school of poetry, and hastened, by imitating its style and manner, to enrol themselves amongst its disciples.

James Macpherson was the son of a small Scottish farmer in the parish of Kingussie, Inverness-shire. He received the rudiments of education at one of the parish schools in the district of Badenoch, and completed it at King's college and Marischal college, Aberdeen. After leaving college he taught the parish school of Ruthven in Badenoch for a few years; but at the period of his first appearance as an editor of the fragments of the Gaelic muse, he filled the office of private tutor in Graham of Balgowan's family. Two years previous to his assuming the character of a literary antiquary, he had published a poem in six cantos, entitled 'The Highlander.' We have not seen this book, but it is described by a very competent critic as "a common-place tale, full of those descriptions of natural scenery which were impressed on Macpherson's mind by his residence in a romantic and mountainous country, and which few poets have either conceived so warmly or painted so well." It was in the year 1761 that Macpherson surprised the world by the publication of 'Fragments of Ancient Poetry, collected in the Highlands of Scotland, and translated from the Gaelic or Erse Language.' These fragments were exceedingly well-received, and a subscription was set on foot to enable the editor to continue his researches for similar relics of Gaelic literature. Thus aided and encouraged, Macpherson threw up his tutorship, and took a journey through the Highlands, in real or pretended search after the poetical remains of the native bards of former ages.

In 1762, he again presented the public with further relics of Gaelic poetry. His gift this time was nothing less than an entire epic on the deeds of Fingal, a Caledonian hero, contemporary with Caracalla, who was in Britain A. D. 208. The author of this epic was also announced to be Ossian, a son of the hero himself. The public received this work with equal raptures and equal credulity; and were rewarded for their faith and discernment, by the discovery and publication of another epic by the same ancient bard, called 'Temora,' and several minor pieces by the same hand. This volume was not quite so successful as its predecessor. The editor, emboldened by previous success, had become less careful of appearances, and adduced only an unsatisfactory array of authorities for the 'Temora.' In fact, the whole poem, with the exception perhaps of the death of Oscar, was the editor's own composition. Still there were not a few believers in the actual existence of the originals of all that Macpherson had given to the public in the character of an editor. Amongst others, Gray, the poet, Dr Blair, Edinburgh, Home, the author of 'Douglas,' and Dr Fergusson, were de-



ceived by the pretended evidence offered by Macpherson, who in the meantime went abroad as secretary to Governor Johnstone, then appointed to Pensacola. He returned to England in 1766; and in 1771 published a work entitled 'An Introduction to the History of Great Britain and Ireland,' which did not excite much attention. In 1773 he published a translation, in what may be called Ossianic prose, of the *Iliad*. This was an exceedingly unfortunate attempt, and drew upon him the ridicule of mostly all the existing literary journals.

Macpherson's literary mortifications were now commencing. In 1773 Johnson made his celebrated tour in Scotland and the Hebrides, in the course of which he made occasional inquiries after the sources whence Macpherson pretended to have drawn his poems. The result, whether dictated by prejudice or not, was decided, and expressed in the narrative of this tour, which Johnson gave to the public in 1775, in the following words: "I believe they (the poems of Ossian) never existed in any other form than that which we have seen. The editor or author never could show the original; nor can it be shown by any other. To revenge reasonable incredulity by refusing evidence, is a degree of insolence with which the world is not yet acquainted; and stubborn audacity is the last refuge of guilt." It will not be thought any evidence in Macpherson's favour that he attempted to answer this very decided opinion by bullying the Doctor. He addressed a menacing letter to Johnson, which the latter answered in the following terms: "Mr James Macpherson, I received your foolish and impudent letter. Any violence offered to me I shall do my best to repel; and what I cannot do for myself, the law shall do for me. I hope I shall never be deterred from detecting what I think a cheat, by the menaces of a ruffian. What would you have me retract? I thought your book an imposture; I think it an imposture still. For this opinion, I have given my reasons to the public, which I here dare you to refute. Your rage I defy. Your abilities, since your Homer, are not so formidable; and what I hear of your morals inclines me to pay regard not to what you shall say, but to what you shall prove. You may print this if you will. S. J." Macpherson attempted not a reply to this indignant retort.

In 1775, however, he again appeared as an author, in a work entitled, 'The History of Great Britain, from the Restoration to the Accession of the House of Hanover.' He also wrote two or three political pamphlets in support of ministers, during the American crisis; and was appointed British agent to the nabob of Arcot. The latter appointment was a highly lucrative one. He obtained, in connexion with it, a seat in parliament in 1780, but he never attempted to speak in the house. He died at his seat of Belville, near Inverness, on the 17th of February, 1796. His body, at his own request, was carried to Westminster, and buried in Poet's corner. He left £1000 to defray the expense of a publication of the originals of his Gaelic translations. This was executed under the sanction of the Highland Society of London, in 1807; but let it be remembered that all the manuscripts are in Macpherson's own hand-writing, and therefore are not entitled to be taken in evidence.

The reader who is curious to enter into the full merits of the Ossianic

<sup>1</sup> Boswell.



anic controversy, may consult Dr Blair's Dissertation,—the Report of the Highland Society, London: 1805,—Dr Graham's Essay, Edinburgh: 1807,—and the 2d chapter of Dr Brown's 'History of the Highlands and Highland Clans,' vol. i. Glasgow: 1834,—for the arguments on behalf of the authenticity of these poems; and on the counter-side, Laing's edition of the poems of Ossian, Edinburgh: 1805,—Johnson's Tour,—and a very able and impartial critique in the 6th volume of the Edinburgh Review, from which we make the following extract.

"It is remarkable that the arguments produced for the poems of Ossian, have all reference to Macpherson's first publication, in which, doubtless, he thought it necessary to preserve a certain degree of caution, and to give as much authenticity to his poems as he could, consistently with his plan of kneading them into a cake of the right leaven for the sentimental and refined critics, whom it was his object to fascinate. Every tradition or morsel of ancient poetry which he could pick up, seems to have been carefully inserted in what seemed to be an advantageous and even prominent place; so that each piece was sure to recal to the Highlander some traditionary fact or legendary story with which he was well-acquainted, and which, perhaps, few were displeased to recognise in a garb so different from its native and rude dress, as to interest the admirers of poetry through all Europe. The weaving a web in which truth and falsehood should be warped and blended together in inseparable union, was too material an object for Macpherson to neglect any means to accomplish it. We should, therefore, even without the very respectable testimonies which have been brought forward by the Highland Society, have been most willing to believe that he made every exertion in his power to collect the remnants of legendary tales relating to the Fions, simply because it was his obvious interest to do so, if he meant to carry on his intended imposture with the least prospect of success. We also have no doubt that he was able to recover manuscripts perhaps of some antiquity, containing copies of the ballads, which he afterwards wrought up into epic poems. Nay, we are willing to go a good deal further, and to allow that Macpherson may have collected and used many original poems now lost. Indeed, as is well-stated by Mr Mackenzie, much difficulty must have arisen in the course of the Committee's investigation, 'from the change of manners in the Highlands, where the habits of industry have now superseded the amusement of listening to the legendary narrative, or heroic ballad; where, consequently, the faculty of remembering, and the exercise of repeating such tales and songs, are altogether in disuse, or only retained by a very few persons of extremely advanced age, or feeble health.' But still the great question remains to be solved,—Did Macpherson's translation of these poems, however numerous, correspond to the tone and spirit of the original; or were the expressions, the sentiment, the description in the greater part of them, his own; the story and the names alone adopted from the Gaelic?

On this point, we cannot help thinking that Mr Laing ought to have printed with the Ossian of Macpherson, the ballads on which it is in part founded, and which are also referred to, both by individuals in the Highlands, and by the Committee themselves, as forming some of his originals. We have endeavoured to supply this deficiency, by giving



extracts from them in the course of our investigation ; and, considering that much allowance ought to be made for the debased state of poetry preserved by oral tradition, we have endeavoured to select the most poetical passages. Still, however, the reader must have observed a prodigious and irreconcilable difference betwixt the Ossian of Macpherson and such of those ballads as come forward altogether unsophisticated. The latter agree in every respect with the idea we have always entertained of the poetry of a rude people. Their style is unequal ; sometimes tame and flat ; sometimes turgid and highly periphrastic ; sometimes they rise into savage energy, and sometimes melt into natural tenderness. The subject of most is the battle or the chase : Love, when introduced, is the love of a savage state. Ossian comes to the dwelling of Branno of silver cups, and demands his daughter in marriage : she is betrothed, without being consulted, and gives her hand to Ossian, whom she had then seen for the first time. In manners, the heroes are as rough as the ladies are frank and condescending. The wrangling which pervades their counsels, the jealousies betwixt Fingal and Gaul, are peculiar to a savage tribe ; since the latter (we grieve to speak it) did not hesitate to knock the tuneful Carril upon the head for disputing with him the property of a beef steak dressed with onion sauce ; (Appendix to the Report, No. XXII.) It is surely unnecessary to contrast these barbarous chiefs with the followers of Macpherson's Fingal : there, all is elegance, refinement, and sensibility ; they never take arms, but to protect the feeble, or to relieve beauty in distress ; they never injure their prisoners, nor insult the fallen : and as to Fingal himself, he has all the strength and bravery of Achilles, with the courtesy, sentiment, and high-breeding of Sir Charles Grandison. But this difference is neither the most striking nor the most indelible mark of Macpherson's manufacture. He has not only refined and polished the manners of his heroes, but he has added to the tales a system of mythology, and a train of picturesque description and sentimental effusion, of which there is not the least trace in any Gaelic originals, saving those of Smith and Kennedy. The ghosts, which are the eternally recurring subject of simile and of description, we cannot trace in any Gaelic ballads. Macpherson was probably puzzled about his mythology, which the critics of that time thought essential to an epic poem. Christianity was out of the question, since it must have brought his heroes to a later period than was convenient ; and it being a matter of great risk to imitate George Psalmanazzaar, by inventing for the Fenii a new system of supernatural belief, he was forced to confine himself to the vulgar superstition concerning the spirits of the departed, common to the Highlanders with the ignorant in all nations, and which, if it promised nothing very new or striking, had the advantage of not exposing him to detection. The translator of Fingal seems indeed to have resolved, with the steward in Gay's 'What-d'ye-call-it,' that the reader should not only have ghosts, but a plurality of them ; and, though attended with great effect on some particular occasions, the frequent and useless appearance of these impotent phantoms, impresses us rather with contempt, than with fear and reverence. The situation of Ossian himself is another circumstance which Mr Macpherson has heightened and improved, so as to produce much poetical effect. In the genuine poems, indeed, he often alludes to his age ; but the frequent



and pathetic reflections—those effusions of sentiment, sometimes beautiful, and sometimes bombastic, are only to be found in Macpherson's version. In the original, the Wooing of Eivirallin is addressed to a young woman who had refused Ossian a drink, unless on certain conditions, which the aged bard was incapable of accepting. She then applied to him the contemptuous epithet of old dog. 'He is a dog,' answered the bard, 'who is not compliant; I tell you, wanton girl, I was once valiant in battle, though I am now worn out with years. When we went to the lovely Eivir of the shining hair,' &c. This is, by Macpherson, thus happily altered and applied to Malvina, the widow of Oscar; 'a fictitious personage,' says Mr Laing, 'for whom there is no foundation even in tradition.' 'Daughter of the hand of snow, I was not so mournful and blind, I was not so dark and forlorn, when Eivirallin loved me; Eivirallin with the dark brown hair, the white-bosomed daughter of Branno.'

"We would not wish the Gaël to misunderstand us. We do not affirm that their ancestors were incapable of generous or kindly feelings; nor do we insist that their poetry, to be authentic, should be devoid of occasional sublimity, or even elegance. We only say, that the character of all rude poetry, whether in diction or sentiment, is inequality; that bursts of generosity, flowing from the feeling of the moment, and not from the fixed principles acquired in a civilized society, will always be attended by an equally capricious and irregular exertion of the angry passions. We believe it is Byron who mentions, that an Indian, who had just saved his life, was going, an hour after, to murder him for throwing away a mussel shell. The passions and feelings of men in a savage state, are as desultory as their habits of life; and a model of perfect generosity and virtue, would be as great a wonder amongst them, as a fine gentleman in a birth-day suit. Neither is it a sufficient answer, that Ossian may have exaggerated the virtues of his countrymen, as is ingeniously urged in the Report, p. 150. Ossian, however gentle or generous his natural disposition, can hardly be supposed to have formed for his countrymen an ideal standard of perfection, depending on a refinement drawn from the internal resources of his own mind, and inconsistent with all he witnessed around him. We might also have expected to have met with some peculiarities respecting the manners of the ancient Celts, in genuine poems of the length of Macpherson's. But, alas, what hints of this kind occurred in the original ballads or legends, were rejected by the fastidious delicacy of their translator; and what is substituted in their place is obviously drawn from sacred or classical poetry. Thus, the daughters of Morven mourned for Lorma one day in the year, as the daughters of Israel mourned yearly four days for the victim of Jephthah's vow; and, we fear, no better authority than the fables concerning the passage of the Styx will be found for the ghosts hovering on the Lake of Lego, until the song of the bards had dismissed them to the winds. 'The honour of the spear' is also mentioned and explained as a tournament, when the natives of Argyleshire were strangers to the use of horses, except for draught, as the rest of Europe were to the tourney, which certainly was not introduced before the 10th century."



## Sir William Chambers.

BORN A. D. 1726.—DIED A. D. 1796.



THIS architect was descended of the ancient Scottish family of Chalmers, barons of Tartas in France. His grandfather, a Scottish merchant, suffered considerably in his fortune by supplying Charles XII. of Sweden with military stores and money, which that monarch repaid in the adulterated coin his necessities compelled him to issue. Sir William's father went over to Sweden to endeavour to recover a portion of the family property; his family accompanied him, and the subject of this article was born at Stockholm, about the year 1726.

His father returned to England in 1728, and at a proper age sent him to school at Rippon, in Yorkshire. At the age of sixteen he was sent as a supercargo to Canton, in a ship belonging to the Swedish East India company. "These," says Allan Cunningham, "were certainly tender years for situations of mercantile trust and adventure, and the fact implies the appearance of early talents and prudence. It seems too that the boy—for such we must at these years regard him—extended his views beyond merchandise: on reaching Canton he saw and admired the picturesque buildings and gardens of the Chinese, and having acquired some skill in drawing at school, made as many sketches as sufficed for a little publication on his return home. These engravings, though recommended by the skilful hands of Grignion and Rooker, were sharply censured by the critics, and the taste of Chambers was questioned and assailed; there was more zeal than discretion in all this; for surely whoever widens the sphere of knowledge, and makes us acquainted with the taste or the scientific skill of a distant nation, is, more or less, our benefactor. At the age of eighteen, and after he had made one voyage to the east, says one of his biographers, he abandoned all commercial pursuits: another, with more probability, gives him the advantage of two visits to China, and continues his connection with the sea till his twenty-second year; but neither of them says any thing of his early architectural studies; and we are left to imagine that he acquired his knowledge in his own way. It is curious to observe the blossoms of the tree transforming into fruit; and it is still more curious and instructive to watch the human mind rough-shaping its own purposes; the stripling, who built houses of snow and fortifications of sand, rising into an architect, and working in more stable materials."

Abandoning, however, commercial pursuits, he followed, says Hardwicke, "the natural bent of his genius, and travelled into Italy—for the purpose of studying the science of architecture, not only by measuring and drawing the invaluable remains of antiquity, but likewise those admirable productions of the revivors of the arts which distinguished the fifteenth and sixteenth centuries. He carefully examined and studied, with unwearied application, the works of Michael Angelo, Sangallo, Palladio, Scamozzi, Vignola, Peruzzi, Sanmichele, Bernini, and other Italian architects, whose designs were in general guided by the rules of the ancients, but whose extraordinary talents, exalting them above the character of mere imitators, produced an originality in their composi-

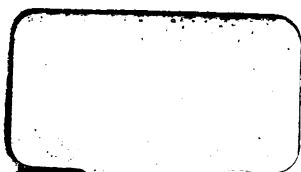












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